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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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The Wisconsin  
Portent

*An Editorial*

Protestant Strategy in Italy

*An Editorial*

The Psycho-analysts Catch Job

By Helen G. Murray

Unemployment Hits the Clergy

By Harold P. Marley

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Fifteen Cents a Copy — April 17, 1929 — Four Dollars a Year

# The CHRISTIAN CENTURY

April 17, 1929

CHARLES CLAYTON MORRISON, *Editor*  
PAUL HUTCHINSON, *Managing Editor*  
WINFRED ERNEST GARRISON, *Literary Editor*  
*Contributing Editors*

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LYNN HAROLD HOUGH      JOSEPH FORT NEWTON  
ALVA W. TAYLOR      THOMAS CURTIS CLARK  
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## Staff Correspondents

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JOSEPH MARTIN DAWSON      P. O. PHILIP  
HUGH J. WILLIAMS      T. T. BRUMBAUGH  
JOHN R. SCOTTFORD      JAMES A. GEISSINGER

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

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### Next Week

The Christian Century will publish  
*Healing at Angelus Temple*  
by  
WILLIAM WORTHINGTON

## Whence Comes Union?

*If the divisions of Protestantism are ever healed, from what direction will the healing come? I can't help wondering whether there may not be more than a hint of the answer in the news from New England, reported in this issue.*

Turn, as the teacher used to say, to page 528 and see whether you don't get a full-sized mental jolt out of that paragraph, "Youth Speaks Out in Meeting." Not for months have I read anything that seemed to me to point to a new day in church life more certainly than this story of the crisis produced in a little Massachusetts town by a group of young men who didn't know any better than to expect some action to follow talk.

The paragraph could be dramatized, just as it stands. If Professor Fred Eastman were not somewhere out on the Atlantic, Italy bound, I think I would write and ask him to turn it into pageant form for use in a thousand young people's meetings. For I am sure that the incident at Rowley contains just the elements that are to bring actual Christian unity in hundreds of our American communities in the not far distant future.

I know that this is not the conventional view. The conventional view holds that unity will come as the result of conferences, and the adoption of resolutions, and the creation of commissions, and all that sort of thing. These have their uses, certainly. But that's not my idea as to the way in which actual unity is coming, at least to the extent that it comes during my lifetime and that of my children.

Unity, I believe, is coming out of separate communities, where the community conscience grows restless at the waste and ineffectiveness of the present denominational system. Into this state of weariness and questioning some positive challenge will be thrust. At Rowley it was the challenge of youth, ready to do the undoable. I wouldn't be surprised to see that same thing happen in scores of other places.

It is youth that sees no reason for going on with this divisive system that everybody admits is of debatable value. (Everybody, I suppose I should say, except the folks like the Methodist district superintendent who contributes the letter to the correspondence pages.) So I believe it will be youth—not with a general, hazy, capital Y, but actual young people in actual overchurched towns—who will demand a unification of the church forces. More power to them!

THE FIRST READER.

## Contributors To This Issue

HELEN G. MURRAY, formerly engaged in work among women in Mexico and South America; at present in graduate study in New York city.

HAROLD P. MARLEY, minister of the Unitarian church, Ann Arbor, Mich.

T. T. BRUMBAUGH, missionary of the Methodist church in Sapporo, Japan; associated with the "Kagawa Cooperators" in the evangelistic and social movement led by Mr. Kagawa.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI

CHICAGO, APRIL 17, 1929

NUMBER 16

## EDITORIAL

**A** WEEK ago reference was made in these columns to the growing crisis in India's relations with Great Britain. Since the words were written, the explosion of bombs in the chamber of the Indian legislative assembly has shown all the world the tenseness of the situation which exists. The bombing came while the government's bill for dealing with communism was under discussion, and newspaper reports are unanimous in ascribing the explosion to communists. It is a form of political action that Mahatma Gandhi and practically all the important nationalist leaders will completely repudiate. But it shows that the unrest in India includes some elements that neither Gandhi nor the other advocates of non-violence can control. Whether Gandhi will regard this outrage as reason for calling off his proposed program of noncooperation, which was to have gone into effect on January 1, 1930, remains to be seen. Whatever he does or does not do, India is drifting toward violent revolution.

### Can the Small Nations Show How to Disarm?

**A**DMITTEDLY, the large nations are not making much progress in their efforts toward disarmament. All of them declare that they favor it; none of them has found how to go about it. Even the Washington conference seems to have succeeded only in getting rid of certain types of warships of doubtful value under modern battle conditions in order to precipitate a new building competition in other classes. The attitude of the powers toward disarmament is fair game for the cynic. But now comes the suggestion from Stockholm that the Scandinavian nations take the lead in forcing the big states to consider a definite program of disarmament which seems reasonable and feasible to neutral eyes. At the coming disarmament conference in Geneva—a conference to which all the great powers are going in a mood of complete skepticism—Sweden and Holland will represent the smaller powers in northern and western Europe. Mr. Christian Lange, the Swedish

political leader who is general secretary of the Inter-parliamentary union, with headquarters at Geneva, has proposed to the Swedish parliament that Sweden present to the approaching conference a program of disarmament sponsored by the small nations. He holds that it would be quite easy for the neutrals of Europe to work out a disarmament program which would command the support at least of all the disinterested opinion of the world. All Swedish parties have welcomed and endorsed Mr. Lange's suggestion, and it has been given hearty approval in the other Scandinavian states. It is therefore altogether likely that when the American, British, French and other delegations reach Geneva they will find a definite disarmament program confronting them, sponsored by neutrals, which cannot be brushed aside. And what will they do then?

### Sex Appeal in the R. O. T. C.

**V**ARIOUS have been the arguments advanced against military training in the high schools and colleges. But if we were a member of the armed forces of the United States, we would be in danger of coming to regard the whole R.O.T.C. program as so much comic opera. General Summerall and other army officers have insisted that the army appropriations do not make it possible to provide fit living quarters for American soldiers. Neither is there money, according to statements made by officers to congressional committees, for the provision of proper uniforms. Yet the military treasury is being drawn upon to provide the R.O.T.C., not only with uniforms and subsistence allowance, but with extraneous doodads that cost large sums and that can have no relationship to any conceivable military service save on the musical comedy stage. In a speech delivered during the recent session of congress, a member of the house sub-committee which originates the army appropriations, Hon. Ross A. Collins of Mississippi, told in considerable detail of the 2,000 riding horses which the government furnishes, houses, feeds and tends for the benefit of college R.O.T.C. members. He told of the cost involved in the rifle corps of



young ladies maintained in many institutions. Best of all, he described the way in which sex appeal is called on to help with R.O.T.C. enlistments by providing honorary co-ed officers who parade with the various units of student soldiers. Thus, a newspaper photograph of the R.O.T.C. in the Ogden, Utah, high school showed their 11 girl officers and supplied this caption: "Always filled are the ranks of the R.O.T.C. at Ogden. The photo shows the reason." If the army has money for this sort of silliness it should stop complaining over the condition of army posts.

### Taking a Long Look Ahead in China

THERE sailed from New York late in March a young American journalist bound on as stimulating an errand as the modern world affords. As the first director of the new school of journalism to be conducted in Peiping, China, under the joint auspices of Yenching university and the school of journalism of the University of Missouri, Mr. Vernon Nash goes to attempt a gigantic task, but one with vast international implications. Mr. Nash has been in China for some years, teaching in Yenching university, the strong Christian institution maintained a few miles outside the walls of China's ancient capital by a union of British and American mission boards. He has offered various courses in journalism, and has found more students seeking instruction than could be properly taught. Returning to the United States, Mr. Nash has raised the funds to found a modern school of journalism and to provide for its running expenses for five years. Fortified with the support of the Missouri school and its famous dean, Dr. Walter Williams, Mr. Nash was able to go to the newspaper owners and editors of this country and obtain from them the funds which will set this educational experiment under way. Without respect to creed, these men saw what may be involved for the future in providing high standards for the conduct of the newspapers that are springing up everywhere in the new China. Roman Catholics and Jews, and even one or two who denied any interest in religion, have joined in founding this school, which will function as a department of a mission university. The establishment of such a school is, to be sure, missionary work of an unaccustomed type. But it is of precisely the type that changing world conditions require.

### British Labor Outlines Foreign Policy

WITH the chances apparently growing that the coming general election in Great Britain will return the labor party at the top of the poll, the foreign policy which that party would follow becomes a matter of international importance. From Geneva apparently dependable advices state that Mr. Ramsay Macdonald has drawn up a foreign program

for his party under ten heads. If labor wins, Mr. Macdonald is almost certain to return to the prime ministry, and he is very likely to combine with that office the post of foreign affairs, as he did in the previous labor government. His program favors:

1. Military disarmament to the minimum required for policing.
2. A naval agreement with the United States accepting the American thesis advocated at the abortive Geneva conference of 1927.
3. Withdrawal of the Chamberlain reservations to the Kellogg pact.
4. Signing of the optional clause for compulsory arbitration by the world court.
5. Ratification of the general act of the 1928 assembly of the league for peaceful settlement of all disputes.
6. Repudiation of the Anglo-French naval understanding.
7. Immediate withdrawal from the Rhineland, either in company with the French or, if necessary, alone.
8. Ratification of the Washington 8-hour day convention and of the league treaty for control of traffic in arms.
9. Recognition of soviet Russia.
10. Negotiation of treaties establishing the freedom of the seas, allowing only for joint international action in case of threat to international covenants.

A program is only a program. It is always to be read with reservations, especially when put forward by a party out of power and about to enter an election. In considering the program of Mr. Lloyd George, for example, American opinion is slow to regard it as much more than a vote-catching device. But this foreign policy proposed by the British labor party can hardly be regarded as bait for witless voters. It is calculated to frighten rather than to attract the thoughtless flag-wavers. It flies so straight into the face of traditional nationalistic patriotism that its significance cannot be minimized. Should labor win and put this program into effect, the problems of Anglo-American relations would largely cease to be a problem.

### Preaching the Gospel Of Fear

PSYCHOLOGISTS may disagree about some things, but there is one theory that has been so abundantly demonstrated that all accept it. Fear is a condition which creates its own catastrophe. Let a person but be persuaded that some malign fate lies in wait, and that fate will almost certainly befall. The victim's own acts, controlled by his fears, will bring the evil to pass. Physicians are constantly dealing with this condition. The practice of psychoanalysts and psychiatrists mainly consists of effort to free their patients from the tyranny of fear. Knowing that fear operates more powerfully in mass than in individual psychology, the proprietors of Liberty, the jingo weekly, are quite aware of what they are doing when they announce a series of articles describing a coming war between the United States and Russia. With all the rest of the world turned red, the "United States sea-power holds the fate of white civilization," declare the big-type advertisements.



Furthermore: "Every detail of the far-flung military operations involved has been carefully worked out with the aid of army and navy officers to insure fidelity to fact." Stuff of this sort, appearing in a journal that claims a circulation of two million copies a week, may be mainly directed to boosting the next army and navy appropriations. But its ultimate mischief will go beyond that. Only the folly of nations can bring a conflict between communism and the non-communist states. But this deliberate creating of the atmosphere of fear is designed to produce just such folly. The men responsible are gambling for circulation with human lives. That is the measure of their infamy.

## Why Not Sing the Psalms?

AN UNUSUAL proposal looking in the direction of unity through worship emanates from a committee of the Reformed Presbyterian church. The argument is that the Psalms and only the Psalms should be sung in public worship because there is no scriptural warrant for the use of "uninspired songs." It is not enough to read the Psalms. Reading is not an acceptable substitute for singing, for God gave them to be sung. Texts are cited and expounded to prove that the first Christians sang Psalms and nothing else, and there is a moving—and very true—reference to their "sociological power and the freshness of their demand for justice, promises to the oppressed, prophecies of the coming kingdom." Yet in the last analysis the argument boils down to the theory that the singing of Psalms exclusively is authorized and commanded. But most Christians of this day, not being so sure about divine commands for the details of worship, put the matter to a more pragmatic test. Are the Psalms spiritually helpful? Some are supremely so; some are less so; some are not; and some other things are more so than some Psalms. It was many years ago that a leader of one of the most conservative sects, which opposed the employment of a paid ministry and made the practice of "mutual edification" an article of faith, uttered a word of extraordinary wisdom when he burst forth with, "Brethren, no system of edification can be scriptural if it doesn't edify."

## Racketeering by Advertisers

A RACKET, in the idiom of the Chicago gangster, is the use of a legitimate enterprise to achieve an illegitimate end. For example, the unionizing of workers in an industry—say, cleaning and dyeing—is a legitimate enterprise. But if the operators in that industry are led to think that, unless they contribute to the support of the officers of the union, their business will be made to suffer, so that they do actually so contribute—that's a racket. It may be hard to prove actual illegal practice at any point in such a trans-

action, but the total result is plainly illegitimate. The racketeer spirit has evidently seeped into the advertising profession, and responsible officers of some high grade advertising agencies are filling trade journals with candid prophecies of the damage that will ultimately result. Advertising is a business that depends entirely on public confidence for its future. Its whole concern is with the creation of public confidence, for out of that alone will arise the continuous demand capable of supporting any industry. Yet no form of effort could be evolved better calculated ultimately to destroy public confidence in the good faith of advertising than the "testimonial" ads which have recently crammed the papers. Extravagant in content, as when a retired general makes a cigarette an essential to soldierly fitness; prostituting honored names for purely commercial purposes, as when a hero of the sea is made to ascribe his valor to tobacco; and gathered on a basis so brazenly mercenary that even the newspapers which print the advertisements joke as to the manner in which they are secured—these testimonials will do more to bring the sales methods of big business into disrepute than all the attacks by radicals from all the soap-boxes in America.

## How Could Pat O'Brien Be a Pacifist?

THE guardians of patriotism in Arizona are determined that the "subversives" who have the temerity to criticize the government's warlike activities in time of peace shall get no aid or comfort from them. When the D. A. R. in Tucson, Arizona, sponsored a prize essay contest in the schools, the judge awarded the first prize to a youth with the vigorous name of Pat O'Brien. In his essay on "Nicaragua," Pat pointed out the dangers of economic imperialism and the inconsistency of a policy of armed intervention in other people's elections with the principles of democracy and self-determination which form the backbone of American political principles. It was a good essay. The judge said it was the best of the five hundred submitted. But did it get the prize? It did not. The D. A. R. vetoed the judge's decision, according to the Tucson Star. No D. A. R. money should be used for the unholy purpose of encouraging the youth of the land to think critically about the government. Patriotism means applauding the administration, not criticizing it. Some day there may be an affiliated order of Daughters of the American Marines—the D. A. M., that will be—and they will have a harder job cut out for them in defending all the activities of the marines than the marines themselves have had in performing their unpleasant assignments. But meanwhile the D. A. R. will carry on. The Arizona ex-soldiers, however, think differently of these matters. The Southwestern Veteran says editorially: "Within the soul of him, one of two things is happening. Either Pat is telling himself that the D. A. R. and anyone

else may have what ideas of patriotism they wish to have but they shall not clamp irons of restraint on his; or he is coming to the conclusion that to succeed one must conform to the patterns prescribed in the ritual. We sincerely hope that Pat's character may be sufficiently strong to choose the former. . . . The ideas of the D. A. R. regarding patriotism are well known. Their famous blacklist has been heard of and laughed at from coast to coast." And if one wants something else to laugh at, laugh at this juxtaposition of incompatibles: "Pat O'Brien—pacifist."

## The Wisconsin Portent

ON April 2, Wisconsin held a referendum election. Among the proposals submitted to the citizens were two bearing directly on the enforcement of the liquor laws of that state. The first recommended that the legislature repeal the state law providing for the use of state powers in the enforcement of the Volstead act. The second recommended the repeal of the law setting an alcoholic content of 2.75 per cent as the state's definition of an intoxicant. Both proposals carried by large majorities. While the returns are still incomplete, it is safe to say that the proportion in favor of repeal was practically 2 to 1. It is reasonable to expect that the state legislature will, at its ensuing session, recognize this as a popular mandate and enact the two repealing acts.

Naturally, the wets of the nation have hailed the result of the Wisconsin referendum with joy. Indeed, their transports have far exceeded any bounds that a fair interpretation of the event would warrant. Perhaps this is not to be wondered at. The wets have been in need of encouragement for some time. The national election last fall gave them a blow from which they have been a long time recovering. When Governor Smith, with his amazing personal popularity, experienced the overwhelming defeat that befell him, it seemed the end of any hope that opposition to prohibition might be made a winning political issue. The Smith debacle was followed by the Hoover inaugural address, which put obedience to the dry laws in the foreground of national thinking as a test of good citizenship. Scores of wet leaders have publicly declared, during the last six months, that there is no real hope of weakening or repealing the federal prohibition statutes.

Indeed, to the thinking citizen the very fact that Wisconsin's wet vote is seized upon as such a sensational victory is a clear index of the straits to which the wets have been reduced. Why should the wet press boast of Wisconsin *going wet*? When has Wisconsin ever been anything but wet? In the years before the adoption of the 18th amendment, there were plenty of sopping wet cities on the American map, but only the metropolis of Wisconsin advertised that it had been made famous by its beer. The dominant

national stock in the state has been German ever since the civil war. Next to the Germans, the state is populated largely by Scandinavians. Both groups have been wet. The LaFollette machine has been wet. Two years ago the state voted overwhelmingly to petition the national congress to repeal the Volstead act.

Moreover, local conditions played their part in making the recent referendum as one-sided as it turned out to be. The Chicago newspapers, which circulate widely throughout Wisconsin, were filled at the time of voting with protest against the shooting of an Aurora woman by a deputy sheriff seeking to make arrests for dry law violations. The Michigan "life for a pint" law—since repealed—was distorted into an example of the ruthlessness of prohibition policy. The new felony penalties of the Jones law were likewise distorted and used as a bugaboo to rouse the sort of voter who sees no particular harm in an occasional glass of beer. And while these things were at work to bring wet sentiment to its maximum strength on election day, there was considerable lack of mutual confidence and enthusiastic cooperation under the surface on the dry side.

The latter statement may be challenged by dry leaders. But any careful study of conditions in Wisconsin, made at any time within the last six months, would quickly reveal a rift in the church forces which might naturally have been expected to uphold the dry cause, and which did, in fact, give that cause such support as it obtained. The line of division was quite clear between such Protestant groups as the Methodists, the Congregationalists, the Baptists and the Presbyterians on the one side—the churches with a background of Anglo-Saxon puritanism—and the various Lutheran churches on the other. Outwardly, formally, many of the Lutherans were ready to join in defense of the dry laws. But inwardly, actually, they had little passion for a cause which they felt to be largely an appendage of the other Protestant churches.

But having called attention to all these considerations, which must not be overlooked if the outcome of the Wisconsin referendum is to be honestly evaluated, the fact still remains that this commonwealth—nationally famous for its progressive legislative policies—has voted in favor of the repeal of its prohibition laws. This does not mean, of course, that the federal prohibition laws will no longer apply in Wisconsin. No matter what the legislature at Madison may now do, the Volstead act and the federal standard of one-half of 1 per cent as permissible alcoholic content will continue in force in Wisconsin as much as in any other state of the union. Yet the handicap that has been placed on any genuine enforcement of the national law is too real to be minimized. Mr. Hoover has publicly called attention to the difficulties of making the prohibition laws work properly in states that refuse to enact or that repeal their own enforcement laws, such as are provided for in the

"concurrent power" provision of the 18th amendment.

The Wisconsin repeal, when it comes, will follow the New York repeal. In both states, the avowed purpose is, by withdrawing state support, to produce a situation in which the federal authorities will find it impossible to attempt real enforcement. Obviously, where all prohibition cases must go into the relatively small number of federal courts, this is bound to happen. And it can be taken for granted that this development in these two states will be seized upon by the wets as a strategy to be followed elsewhere. From now on, the dries will have to expect that the fight will tend to die down within the federal congress and to burst out with renewed vigor in those states where the wets see a chance to emasculate or destroy state enforcement acts. The Wisconsin referendum is therefore to be regarded as serious, not so much for what it reflects as to the sentiment of voters in that single state, but for what it portends as to coming battles in other commonwealths.

Earnest dries cannot afford to delude themselves as to the situation. What is needed at this moment is something far different from a reading of the statements given out by either wet or dry organizations. Neither side is in a position to treat the situation candidly. A candid study will show, for one thing, that sentiment in favor of prohibition is stronger nationally than it is when considered in terms of the state units which make up the federal government. Mathematical formulas to the contrary notwithstanding, this is one case in which the whole is stronger than the sum of its parts. By that it is meant that there are many states in which the sentiment favoring national prohibition is a majority sentiment, but in which the state Anti-saloon league has lost so much of the confidence of its local constituents that in a state test the outcome would be extremely doubtful.

The Christian Century has had occasion to express the opinion recently that the national organization of the Anti-saloon league is not functioning as smoothly, as effectively, and as wisely as it has in times past. But this national organization, whatever its strength or weakness, is removed by considerable distance from most individual dries, and from the organizations through which they have supported the dry movement. This is not true of the state leagues. These touch the local constituencies immediately. It is the state league which must go to the local church, seeking a hearing and funds. It is the policies of the state league that are constantly under the scrutiny and review of the individual voter. And it is in the state leagues that the dry movement has recently been most obviously losing ground. It is against the leadership of the state leagues that the impatience of local congregations has been shown. The list of state leagues with a declining income is very long.

Common sense indicates, therefore, the need for an overhauling of state dry organizations. These bodies must be made ready for the new battle which

has been opened by the Wisconsin referendum. There must be a personnel, representing the prohibition cause before local congregations and before state legislatures, which will regain and hold confidence. There must be an end to whispers of entangling political alliances. It is impossible to dally with a local politician on a quid pro quo basis without having the bargain eventually known throughout the community in which the politician operates. From all that sort of thing the state dry organizations must be freed. (In passing, the question may be asked as to whether it would not be the part of wisdom, in rehabilitating these state bodies, to look for leadership more frequently to laymen whose denominational connections would not militate against their effectiveness.)

There are certain things that the national Anti-saloon league and the new conference of temperance organizations at Washington can do. They can support the President in seeking a better personnel for the enforcement service, a wiser administration of the federal laws, and a higher standard of citizenship in relation to those laws. They can conduct an educational campaign on a national scale that is bound, ultimately, to have important local effects. But to fight the new battle that is now forming, and that will be fought in the immediate future, it is clear that a careful, complete, and in many states a drastic overhauling of state dry organizations is necessary.

## Protestant Strategy in Italy

SINCE the weight of informed opinion is strongly in favor of encouraging the development of a native evangelical Christianity in mission fields and of modifying those policies which tend to give the missionary program the appearance if not the actual nature of a foreign importation to be resisted in the name of patriotism, why should not advantage be taken of one situation in which, in a field of critical importance, there is a native Protestantism older than any other Protestant movement in the world, tried by fire through centuries, endowed with a trained and competent leadership, rich in spiritual resources but in need of material reinforcement? Why should not the Protestants of America back the Waldensians in Italy to the full limit of their ability to utilize what may be offered?

The opportunity is unique. It results from the conjunction of three factors: the character of the Waldensians, the situation in Italy, and the principles of sound missionary practice which have been discovered chiefly through recent experience in far eastern fields.

The Waldensians are the oldest Protestant body in the world. Arising as an evangelical movement in the latter part of the twelfth century, and keeping themselves singularly free from the fantastic excesses which marred the other anti-ecclesiastical efforts of



that period, they soon became the objects of persecution and entrenched themselves in remote fastnesses of the Cottian Alps, in what is now the extreme north-western corner of Italy. The mountains were their only allies. Their help came from the hills and from God. Condemned by popes and councils and harried from time to time by the armies of bloodthirsty defenders of the church, they fought when they could, hid in the caves when they could not fight, died when they must, and kept the faith. There is nothing like it in history.

Historical research removes from their authentic record a few pleasant and picturesque legends but leaves untouched the main outlines of their heroic story. They had already endured for more than three hundred years when the reformation of the sixteenth century swept over Europe. Not in panicky haste to seize upon any alliance that gave promise of aid, but deliberately and after careful consideration of the new movement, they cast in their lot with it. The alliance brought them fellowship and instruction and contact with a world of thought of which they had known but little, but not safety. It exposed them rather to still more ruthless attacks.

Dwelling in Piedmont, which became the center of the movement for Italian liberty and unity early in the nineteenth century, they contributed their quota to the armies by which that enterprise was brought to a successful issue and established a reputation for patriotism. As the territory of the new kingdom of Italy expanded by successive increments and the papal possessions and the area of Austrian influence shrank, they sent forth colonies and emissaries for the evangelization of Italy. The first Protestant sermon was preached in Rome ten days after the fall of the papal state, by a Waldensian minister who was with the army of Victor Emmanuel.

The headquarters of the Waldensians are still in their old mountain home, where they have a college, a normal school, a hospital, and other well organized institutions at Torre Pellice, but they have churches in about fifty cities and towns in Italy, important schools and a considerable colony in Sicily, and two good churches and a theological seminary in Rome. Their general system is that of the Reformed churches. They are in fellowship with the Presbyterian churches in the United States, though entirely independent of them, and cooperate in foreign mission work with the Reformed churches of France. Their ministers are well educated in their own seminary and generally with a year or two of graduate study abroad. Their evangelistic work is energetic but remarkably devoid of zeal for proselyting, even from the Catholic church. Few who have had opportunity to observe their work in Italy or come in contact with the occasional representatives whom they send abroad—such as Signor Bosio, pastor at Rome, who is now making a tour of the United States—can fail to be impressed with the Christian spirit and the fine intelligence of the group. And be-

yond that, the important thing is that the Waldensians constitute the nucleus of a native Italian Protestant church.

Italy is at the present moment in the midcurrent of a torrent of nationalistic feeling. Whatever may be the balance between the benefits and injuries which accrue from that state of the public mind, one result of it is an extreme indisposition to receive favorably any religious influence which comes as a foreign importation. For nearly two generations the forces of Italian patriotism and Catholicism have pulled in opposite directions. Now they are pulling in the same direction. With the settlement of the Roman question, the inflamed patriotism of the Italian people is able to see in the papacy an Italian institution which is the symbol of Italy's cultural mission to give light and leadership to the world, and in the Catholic church the visible embodiment of tradition stretching back to the days of imperial Rome and guaranteeing Italy's primacy among the nations. In such an hour, dissent from the national religion must bear the odium of apparent disloyalty to the nation itself, while alliance with a dissenting body which is frankly foreign in its origin, personnel and procedure, may easily be represented to the popular mind as a close approximation to treason.

Foreign Protestant bodies—notably the American Methodists and Baptists and the English Wesleys—have done some admirable work in Italy which is not here brought under criticism. But under the present conditions, if united Protestantism has anything to say to Italy on the subject of religion, it can manifestly best be said in an idiom which is tinged with no foreign accent, by spokesmen whose record of Italian loyalty is so long and so unimpeachable that it cannot now be called in question, and by a body whose whole history has been the proclamation and exhibition of a spiritual, evangelical religion and not a fight on the Catholic church.

If the principles of the Jerusalem conference have any validity, if there is merit in the proposal to encourage the development of indigenous churches rather than to attempt to transplant our own sects to foreign soil, if it is true as a matter of social psychology that a religion cannot attain maximum efficiency unless it is integrated with the total life of a people as no exotic and recently imported movement can be, then the strategy of Protestantism in the present day is to give to the Waldensians in Italy all the economic and moral support that they can make use of. They must not be given either the kind or the amount of support which will tend to make them a foreign movement. That would be to defeat the purpose of the whole enterprise. But there is no great danger of that. They are, for the most part, a poor people. Religious reform in Italy has always been most popular among the poor. And much of their most effective work brings them no direct increase in financial resources because it is directed to a general dissemination of the spirit of evangelical

and ethical religion and not to the winning of adherents.

Italy will continue to be nominally Catholic for a long while. It will continue for a long while to be the seat and center of the Catholic church and the Italian mind will be the determining factor in fixing the patterns of Catholic thought and activity. If there is a "Catholic peril" in America and throughout the world, one way to meet it is by encouraging and strengthening that agency which, above all others, preaches in Italy the gospel of good will, of simple faith, of a pure life with a minimum of antagonism to the established order and a maximum of participation in the legitimate currents of the national life.

## Irresponsibility

### A Parable of Safed the Sage

I HAVE a friend who should have lived in Athens in the old days when all the dwellers in that place lived only that they might hear and tell some new thing. And I am Indebted to him for Such Knowledge as I have of several things that were more or less new to me when he told them. And with all the rest he doth now and again relate unto me Notions that I hear with interest but do not believe.

And he spake unto me concerning a man who had Broken the Law, and for whom my friend had more sympathy than I. Or if not sympathy, he had at least more ability to think up Excuses for him.

And he said, That man should not be Punished, for he is Not Responsible.

And I said, In that event he should be Punished the Sooner and Longer lest he become Irresponsible again.

But he said, That would be Inhuman.

And I said, Then it would be suitable to the Sin that he hath done; for that was Inhuman.

And he said, Thou dost cling fast to thine Obsolete Terminology; for Sin is not a word that may be used in a Scientifick Discussion. We should speak of him as Delinquent.

And I inquired, saying, Doth calling it Delinquent make the consequences any more Less Harmful?

And he said, It is not a Matter of Consequences, but of Responsibility. And no man is Responsible, nor is any man's Will free.

Now my staff was in mine hand as we sate, and I set it down hard on his Toe.

And he said, Thou hast hurt my Pet Corn.

And I smote him a trifle more sharply than was comfortable upon the Leg.

And he said, I am offended at thee. Stop, lest I be angry.

And I said, Dost thou not know that I am not Responsible?

And I smote him once more.

And then he was Angry and he spake as a Gentleman should not speak unto another.

And I said, Sit thou down and be calm. For I am wholly Responsible, and I will desist.

And still he was not wholly happy.

And I said, I am aware that the Will of man is weak, and that mighty Lodestones draw the Iron Nails from the Ship of Human Endeavor. And I do not wonder that men have said, What we do is not of our own Choice and Free Will. But every man on whose Pet Corn another man doth set his Staff or his Foot is blamed by the man who is hurt. There is not any other rule by which we can measure Human Conduct in ourselves or others save that of an assumption that men are responsible for their Conduct. Yea, and at the Day of Judgment, each of us will be his own Judge, and that will make it Hell or Heaven.

## The Kiss of God

IT was not death to me,  
Nor aught the least like falling into sleep.  
It was nothing to joy upon  
Nor yet to weep.

It was an infinitely perfect peace  
Wherein the world entranced  
Stood quite still

Outside of time and space:  
And like a changeless, everchanging face  
Looked kindly on me  
As I lay

And waited on His will.  
It was not night  
Nor day—

But bright with rainbow colors  
Of an everlasting dawn  
Down from the golden glory light  
That shone in His great eyes.

The mysteries of earth  
Lay open like a book,  
And I could read

But slowly, as a small child reads  
With an often upward look  
That pleads

For help—still doubtful of the truth  
Until he sees it mirrored  
In the answering eyes of Love.

So I looked up to God  
And while I held my breath,

I saw Him slowly nod,  
And knew—as I had never known aught else,  
With certainty sublime and passionate,  
Shot through and through  
With sheer unutterable bliss.

I knew  
There was no death but this,  
God's kiss.

And then the waking to an everlasting Love.

G. A. STUDDERT KENNEDY.

# The Psychoanalysts Catch Job

By Helen G. Murray

THERE is nothing absolutely new under the sun. New names make ancient customs more novel and popular—repeatedly, under the modern nomenclature we find the old modes of thought and procedure, the tried and, in many cases, rejected formulas of the past. Like old garments, however, many such laid away for generations come back into style once more, refurbished and well nigh unrecognizable. Even when we are able to distinguish their origin they have an added glamor because of their antiquity—they are no longer old-fashioned now, they have become antiques.

Such an antique is psychoanalysis in the light of the book of Job. Surely that was what his friends practiced on the man of old whose case seemed to require a probing beneath things as they seemed on the surface of his life to things as they were in the depths of the inner man. That this probing was at once amateur and unsolicited made it all the harder for Job, but all the more exciting for his friends. Non-professional psychoanalysis affords us the thrill to be derived from all other pseudo-scientific avocations: we can look wise and talk foolish at a minimum of cost to ourselves and a maximum of discomfort to our victims. Now Job as a victim had three of these tormentors to deal with, and Elihu thrown in at the end for good measure and as a last straw. Their technique—such as it was!—can be scrutinized compositely. Add Zophar the Naamathite to Bildad the Shuhite to Eliphaz the Temanite and you scarcely need Elihu the Buzite to complete the perfect circle of amateur psycho-practitioners, the most pernicious and dangerous of the breed.

## A Beautiful Case

From their point of view the case was a beautiful one, clear-cut and well-rounded. Here was Job, a man with no sense of abnormality in him. Completely abnormal things were happening to him, he kept asserting, but he himself was completely normal. What clearer proof was needed that something was profoundly wrong? None so mad as he who considers himself perfectly sane. To Job's friends his insistence upon his own normalcy branded him as hopelessly abnormal, his reiteration of his own righteousness proved him unquestionably a sinner. He had an ethical superiority complex which, as we all know now, and the elite of Job's day knew even then, is only a defense mechanism against a real sense of inferiority.

To do justice to the methodology of the three we must return to their very entrance upon the scene. They came to Job by prearrangement. They had met together and talked him over and decided upon their mode of approach and their treatment of the case before ever they descended upon him en masse. It is

a clear case of group thinking eventuating in group action and from the outset the impact of the group seems to have been too much for Job. From afar off they lifted up their voices as one voice, and rent every one his mantle and threw up a dust screen of defense against any subtle contagion of wickedness emanating from their one-time friend. And then they came and sat down with him in nerve-wracking silence for seven days and seven nights—meditating on his case and observing his every move. It was a sort of psychological third-degree to which few of us would care to be subjected.

## Under Observation

Consider, for a moment, God's servant Job and his probable frame of mind under the ordeal. He knew he had been thoroughly discussed. He knew it was not by accident or coincidence that the three had arrived simultaneously, lifting up their voice in unison in one dramatic salute and then in unison curbing for a whole week their natural tendency to wordiness. He knew he was being purposefully observed, that his least act had become in some new strange way significant to them and would be made to count against him. He had enough native intelligence left, in spite of his physical suffering, to know that he was being picked to pieces and that he would be put back together again in such a way that God himself would never recognize his handiwork. All this would be done by a process which Job probably wasn't modern enough to call analysis and resynthesis but which undoubtedly hurt just as much. The walls of Jericho fell down after a seven days' siege of silence. Could the walls of Job's spirit be expected to withstand it?

What a mass of evidence the three must have accumulated by the end of the seven days! They of course had *a priori* knowledge of him upon which they had already constructed their theory—but it was knowledge which needed revision in the light of his misfortunes. What, in Job the prosperous, had been tolerated as idiosyncrasies, must be reconsidered and renamed in Job the miserable. Little was needed to convert them into significant abnormalities—indications of God knows what! Seven days of indecent round-eyed intrusion upon Job's reticence would enable them to speak with authority about him—to pronounce lastly upon the man he was and the man he was not. "From a bit of bone," says Gail Hamilton, "Cuvier could predict a whole animal even to his hide and hair. Such moral naturalists are your five hundred dear friends!" Yes, even before he opened his mouth he was doomed. No man ever lived who could maintain his self-possession and his self-respect under such an ordeal. Small wonder that when he at last opened his mouth he cursed his day.

From the outset he condemned himself by his rash



speech. No allowance was made of course by such moralists for poetic hyperbole—they were intellectually and spiritually incapable of making such allowance. Forever it seems to be the fate of the Jobs of this world to fall into the hands and under the judgment of the Eliphazes, Bildads and Zophars. The subtle Adversary seems to have arranged things that way, the Adversary who knows that the literalist and the non-literalist must through all eternity be an occasion of stumbling the one to the other.

But to return to Job—of course he cursed. He was a poet in agony. It seems not at all improbable that God sends poets agony in order that they may curse—magnificently, just as he sends them rapture that they may likewise rejoice—magnificently. But to the psychoanalyst a curse is a curse, to be solemnly noted, methodically filed away for future reference, laboriously pondered and finally produced as conclusive proof of whatever it is that is to be proved. Job's much maligned wife was wiser than the three friends put together. She frankly advised him to go ahead and curse and get it out of his system. And she was decently charitable enough to recognize the fact that no matter what he said under these circumstances he was committing no sin with his lips!

But to Bildad, Eliphaz and Zophar, Job's cursing

was evidence of the guilt that they had suspected in him all the time. His protestations of rectitude were cant; his self-justifications, self-condemnations. They were out for his psychological scalp. They had a thesis to prove and Job out of his own mouth was helping them prove it. They were not primarily interested in curing him; they were primarily interested in proving something about him. As investigators they rated 100 per cent; as friends they were total failures.

For if our friends have any legitimate function at all in this world, they exist not astutely to prove something about us but to stand by, perhaps afar off, downcast when we are cast down, uplifted when we are lifted up, sharing our shame and failure or our joy and success. If psychoanalysis there needs must be in our midst, let it be left to the professionals whom we can pay to perform our spiritual surgery and dismiss when it is all over. Let it, too, be reserved for those happier, more pain-free hours of our life when we can bear to be touched without wincing. But for our friends let there be reserved the simple beautiful role of faith, hope and love. Believing all things, hoping all things, enduring all things—in our darkest moments they can love us back again to life and hope and faith. For the greatest of all gifts our friends can give us is not vivisection but love.

## Unemployment Hits the Clergy

By Harold P. Marley

WHILE men have been sleeping on London streets, while Welsh miners have been trekking to Canadian farms, and while poor fellows shivered in New York bread lines, what have the unemployed clergymen been doing? The ills of maladjustment and readjustment in industry have come to plague the ministry. The state secretaries of one denomination report that there is a surplus of as high as twenty-five per cent in some places. In a pamphlet which they mail to those seeking to "relocate" they point out that "to make a change of fields requires from three months' to three years' effort on the part of the minister, very few accomplishing it in three months."

During this period the minister must join the intellectual's bread line along with the superintendent of a New England textile mill, a college professor and an actor. There is always room for one more. A glimpse into the life of this man who wants to preach, but cannot find a pulpit, is indeed revealing. When he definitely knows that his usefulness in a given church is over and after his resignation has been mailed to the chairman of the board, he begins to write letters. He writes to churches—not Pauline epistles giving advice, but business notes asking for a job. He writes influential ministers, as they fre-

quently exert more influence with churches than does the state secretary, who is more than likely a one-time preacher now giving his time to money-raising campaigns among the churches.

### Questionnaires

Inasmuch as this secretary is the official go-between in many communions, the man looking for a church must of necessity write to several of them in contiguous states. It would not be advisable of course to go too far, considering the high freight rates on household goods. It takes an average of two weeks to hear from a state secretary, as they are often out in the field with their lantern slides giving their speech on "The Crying Needs of State Missions." In their reply, some of them enclose a questionnaire. A minister, alarmed over his precarious financial condition, is confronted by a set of questions prying into his theology: "Do you believe in the deity or the divinity of Christ?" asks the inquisitor from Texas, and "Do you believe that the Bible was inspired in a sense different from that of any other book?" Of course it is only natural that the maker of the questions, the state secretary, should add, "Do you believe in state missions?" and "Do you support our organized work?" Again, the man who has been

through a severe crisis in his life, and has acted, as he thinks, wisely in the sight of God, is confronted by "Do you smoke—do you chew tobacco?" Curiously enough the sins of card playing and dancing are not included in the list—these are unqualifiedly anathema.

Within a week or two the denominational paper contains a notice in the "Pastors Seeking Pulpits" column reading about like one of the following:

Emmett Kratz, who has rendered efficient service in the pastorate of the church at Wilmington, Ky., has resigned to take effect on the first of October. He has had college work, is true to the Book and preaches the old Jerusalem gospel.

Young minister with eight years' preaching experience desires an open-minded church receptive to scientific approach to religion. Graduate of State University and Union Theological Seminary. Chief interest, worship and adult education. Reply—Box M—Christian World.

The denominational paper prints the notices free of charge, but the interdenominational journal sends the minister a bill for five dollars.

### Prospecting

By the time the resignation of a minister has taken effect, more than likely he has heard nothing from his numerous letters or from the notice in the church papers. Feeling the sting of the community upon him, he puts his furniture into storage, puts his wife and children on the train bound for her relatives, while he goes out prospecting with his long-tailed coat and his clergy fare certificates which give him a reduction on his railroad fare. Usually, what small savings he has are dissipated in the fruitless search for a congregation. Some churches, overwhelmed with applicants, enjoy the novelty of hearing a new man every Sunday at one-third the usual rate. Churches, notorious for their poverty, use these intervals between regular ministers to take a vacation from tithing or near-tithing. Sometimes they will pay a man's expenses if he is not too far away; sometimes a small honorarium is added, but frequently they allow the candidate to take the entire offensive, forgetting to offer him even a widow's mite.

The deluge of applications which come to the pulpit committee of churches which pay as high as three thousand dollars are not only from men out of work, but are from men in other pulpits who want to make a change. Perhaps they have agreed with their church board to find another field, or perhaps they are "putting out lines" on their own hook. A thesis now being written at Yale university brings out the astounding finding that in one communion, fifty per cent of the men are dissatisfied in their present work and desire to make a change. What can the man without a church do in the face of so many "strike-breakers"?

The younger and less orthodox men, finding hard sledding in their own communion, seek to negotiate the sectarian hurdles and locate in what they consider to be greener pastures. Often they are disillusioned. The Methodist regional director will say

that they have a church for every man and a man for every church, but no room for newcomers. The Community church movement has hundreds of letters on file in Park Ridge from enthusiastic young ministers who are rebelling at sectarianism.

After several months pass with no encouragement the minister turns to the business world to earn a living. Unprepared as he is, he must take up selling. What sheeptending was to the outspoken prophet Amos, and tentmaking was to Paul, salesmanship is to the modern preacher. Changing from the Greek New Testament to insurance tables is not so difficult, and the bookish man can always sell books or real estate. The business man is flattered at his coming. He is glad to see the Christian philosophy capitulate, but he is at a loss to know what to do with his convert who claims that he only desires temporary work until he can locate a church.

The minister presents a pathetic figure as he waits with a group of young fellows to be interviewed by a Y. M. C. A. employment secretary.

"What trade?" asks the business-like clerk.

"Well, er . . . er you see . . . I'm not exactly . . ." he hesitates and finally blurts out the fact that he is a minister.

### Job-Hunting

Then the man at the desk suspects him. He must have been mixed up with a woman—the organist. He probably was caught embezzling church funds. Something is wrong. Indeed, something is wrong, but the dull fellow with his card indexes could never understand it. He knows little about church transitions, church quarrels, changing standards of conduct and thinking and new emphases upon religion. The church to him is merely a blank space on a card for a man to write in the words "yes" or "no." The man before him might have two or three degrees, but the only thing he can put down on the card is "a typist."

Eventually the clergyman discovers that the only "temporary jobs" are fruit picking and delivering mail during the Christmas rush. Even the temporary church jobs, such as "supply preaching," are all cared for by superannuates, by church secretaries anxious to supplement their income, by students, or by pious laymen. He scans the "want ads" with diminishing hope each day. There is a demand for bricklayers, lathe hands, and mechanics, but for the unskilled—only selling—on commission. Out of curiosity the deposed parson answers a glowing "ad" such as the following in the Chicago Tribune:

### A Golden Opportunity

for you fellows who must have real money—early and often. I have a thrill—the one deal that is fast, new and never before on the boards—not the old racket that breaks your heart and wears out your soles. But a new set-up that is bullet proof, and enables you to bask in the effulgent glow of spendable cash. If you look sleek and prosperous, if a fat salary check every Friday will not incapacitate you, then come and get set for life.

It sounds almost as promising as the average pulpit appeal for the Christian life. He discovers that the "opportunity" is to sell real estate. Finally, he goes to a place "introducing electrical appliances in new neighborhoods" and discovers that that means peddling vacuum cleaners—the job which helped him work his way through college years ago. It pays ten dollars a week expense money and commission. He makes it.

### Door-Bells

He tramps over the ice-caked and dirt-caked Chicago streets, ringing a hundred door-bells a day, half of which are not answered. The other half bring a response from the dog or an uncomprehending Polish woman who stands like a Gibraltar behind the storm door. If the door is opened, the safety bolt is first carefully put in place. How different from his pastoral calling! Should he get inside and make a sale he unconsciously draws the woman into a conversation while he makes out the contract. He finds himself giving advice to mothers who have "wild" daughters and offering consolation where there is sickness or trouble.

Between calls, the electric appliance salesman has time to think. No encouragement has come to him from the church. He considers social work as a calling. In college he had majored in sociology and he had always injected the social note into his preaching. He visits the famous Hull house on Saturday afternoon and confers with the one and only Jane Addams.

"We don't pay anything," she tells him. "We provide a place to live for those who will do club work, but our apartments are all filled for this year."

### Anything . . . Anything

There are a number of quasi-church institutions hard at work in the big city. One by one he seeks them out—the Better Government league, Community service, the Christian Citizenship council, and the Visual Education league. All prove to be "well supplied" by a handful of people whom he suspects are busy in making up Pollyanna reports to please the absentee owners—the board of directors.

He hears that Jerome Davis has started a movement to bring church and labor together, and sends an inquiry off to New Haven.

"As yet we have no money," comes back the reply, "what have you to suggest?"

A visit to the fine new building of the Amalgamated Clothiers on South Ashland street is no more fruitful. Labor is overrun with idealists, those who can't produce with their hands, he learns.

A billboard blazons the message: "Stand by the work you began in the near east." How many times has he exhorted his parishioners to observe the Golden Rule Sunday in December and give liberally to these needy ones in the far away near east? He

writes them a fruitless letter. He writes the National Council for Prevention of War: "I lost my job because I told my congregation what you said in your pamphlet. Can you put me to work?" They are sorry; they cannot.

One morning the papers tell of a sensational exposure of corruption in the federal prohibition forces. Surely here is a chance for a man whose morals are beyond question and who has often preached on law enforcement. As a boy he had marched in "No more Saloon" parades and made speeches before his Sunday school on the subject. Once he had reported his Italian neighbors when they carted twenty cases of grapes into their basement. There is no reply to his urgent letter of application. (After he had forgotten the incident he received a short note enclosing a voluminous application blank to be returned and kept on file until there should be an "opening.")

The defunct clergyman hears S. Parkes Cadman say over the radio that the next great evangelist might be an actor. It sets him to wondering. In dramatics he had been a star back in college, and since then he had coached many church plays and pageants. His voice is good and he might act. He does not treasure the hallucination long, however, as a newspaper headline catches his eye, "Ten Thousand Actors Out of Work."

### The Unemployable

He fights against a rising bitterness in his soul, telling himself that, simply because no one seems to be for him, this doesn't mean that the state secretaries and the world are against him. He recalls a statement made by Professor Meeker of Yale at a banquet of social workers, "The unemployed soon become unemployable," and shudders to think that perhaps all his training in the Bible has been wasted—and still some unpaid college debts. He reads the elaborate pronouncements of the Ohio pastors' convention on unemployment, but finds no hint that there is unemployment right in the church itself. He notices that the year book for his denomination shows a thousand more churches than ministers and resolves that figures do lie.

The thought that millions are unemployed in Europe and that conditions are so bad among Welsh miners that the prince of Wales went to look at them, keeps the unemployed preacher from grumbling. "At any rate, I'm not living on a dole," reasons the man who would make clean the inside of society's cup, but who must go on cleaning the outside.

### Rebirth

TOO long we seek, O Lord of high adventure,  
The spell that lures in ancient tinselled glory.  
Strike every idol down, renew our vision,

Teach us to see our age, and sing its story.

THOMAS CURTIS CLARK.



# To Understand Kagawa

By T. T. Brumbaugh

**A**N ANXIOUS Christian world looks expectantly to Toyohiko Kagawa as the one person most capable of salvaging from the divergent gospel messages being preached in Japan today the essentials of Christianity for the Japanese people, and of weaving these into the warp and woof of the nation's life. We have talked a lot lately about a truly indigenous Christianity for every land, and there are signs that such a faith is now being evolved in the Japanese empire, with Kagawa as nucleus and dynamic center. As it is always difficult for westerners to understand an oriental in his own environment, it may be worth the trouble to examine rather minutely some of the facets of Kagawa's many-sided nature.

Let us consider him first as a product of the Japanese masses. Mr. Kagawa tells us in his famous novel, "A Shooter at the Sun," which is little more than autobiography, that he has a deep sympathy for those will-o'-the-wisp playthings of Japanese men, the geisha, because his mother was one of them. Yet with all the repulsiveness of her profession, he says she possessed a code of honor and loyalty not always found in those of more respectable pursuits. His father's legal wife had no children, and Toyohiko-san, his younger brothers, and one sister are all the children of this concubine. There is both power and pathos, therefore, behind his words when he says, "My mother was a geisha; hence, I do not want my daughter to be one."

## *Out of Poverty*

Reared in such close relationship with one of Japan's most trying social problems, and forced from an early age to shift for himself, it is not surprising that Kagawa understands well the hard role of the mud-sills, the unfortunates, the laboring classes of society. By sheer will power he secured his education and graduated from a Presbyterian college in Tokyo and a theological school in Kobe, afterward completing his training at Princeton, New Jersey. Through loyalty to those with whom he felt most akin—a spark, may we say, of his mother's moral code still burning within him—he has ever since been identified with the movement to enrich and ennoble the lives of the overburdened laborers and outcasts of society.

The next important observation to be made in understanding Kagawa-san is this: he is heart, mind, might and soul a follower of Jesus Christ. In early manhood he came into contact with the lives and messages of certain missionaries and other active Christian spirits. Jesus and the Christian God captivated his heart and all his faculties. To this day Kagawa can find no fitter designation for himself and all those who have been led by him to Christ

than the simple term "Iesu no Tomo" (Friends of Jesus) by which they are known throughout Japan. It will be rightly deduced that in Kagawa's Christianity there is small emphasis upon doctrines and creeds: it is enough to be a Friend of Jesus; such indeed come quickly to know the only true doctrine to be that of love. Not that the leader of such a movement does not possess a philosophy, and a theology to support it! But for Kagawa, life is a unity, and its phenomena, with the inflexible laws of cause and effect underlying them, all find their proper categories in the "Science of Love," as he seeks to explain in a recent book by that title now being translated and soon to be published in America and Great Britain. And love is Christ, and Christ is all we need to understand the Father.

## *In the Slums*

Kagawa-san is today by profession just what he wished most in young manhood to become, a friend of the downtrodden and oppressed in the worst slum districts in Japan. There he finds that class of human beings most needing salvation. The first fifteen years of his ministry were spent living in the heart of Kobe's most distressing slum section. He was then forced by the coming of a baby to his home to find living quarters elsewhere, for upon investigation he found that 45 out of 62 babies born in his beloved slum neighborhood had died within 12 months. In his own words, "Raising children in the slums, therefore, seems to mean murdering more than half of them the first year." Kagawa's family was accordingly given a little home in a more healthful environment, but his own heart and a good part of his time and energy remain in the slums.

Salvation, with the "Saint of the Slums," as many have come to call him, means the incessant pursuit of the souls of the most damned from the cradle to the grave in the name of love. In the slums, souls are damned before they come into the world, he tells us; but it need not be so. Love will save to the uttermost. Love must reach out, grasp, lift up, and continue the uplift until there is no longer any predetermined handicap to any man's becoming a true son of God. Love must change the heart of a victim of society from rebellion to faith. Love must find that man a job and help prepare him for it. Lastly, love must transform his environment from a handicap to an advantage.

The Shinkawa slums in Kobe are different since Kagawa went there. Old timers say they scarcely recognize the place now. And not in Kobe alone, but in the poverty-stricken districts of Osaka and Tokyo, to the reclamation of which the "saint" has been more recently turning his energies, the same transforming power of love is being made manifest.

To finance his various social projects for the poor, Kagawa-san was early forced to seek some remunerative employment. He at first engaged in teaching, but soon found that by the products of his facile pen he could earn more than in any other way. Thus he fell to writing for magazines from his own experience stories that out-fictioned fiction. In 1920 appeared his first long novel, "Across the Death Line," written while yet a very young man and being mainly the story of his own life, his conversion, and the development of his great purpose in living. Up to the time of the 1923 earthquake, when the plates were destroyed, this book had sold to the extent of 180,000 copies. It has recently been reprinted and again is selling well. It has appeared in English under the less fortunate title, "Before the Dawn," but will soon reappear under an exact translation of the title it bears in Japan.

Others of Kagawa's famous novels are, "A Shooter at the Sun" (90,000 sold and still selling), "The Voice of the Wall" (30,000), "Where the Idols Reign" (a story of the prostitution evil), and "The Earth Which Inclines" (political). Several of his works have been translated into English and one into German. In a number of other European countries, notably Poland, there is a great demand for Mr. Kagawa's writings in their own language. So much of his novels is either disguised autobiography or drawn from his own slum experiences that human interest grips the mind and heart on every page. All the human passions pulsate in his lines, often bursting into violent expression. Those who would understand modern Japan, her youth, her social problems, and her hope for the future, should read "Across the Death Line," "A Shooter at the Sun," and "The Voice of the Wall." Fiction was never more gripping.

#### *Eminent Economist*

With such a background of experience it was but natural that Kagawa-san should be called upon to supply the public with data on conditions as he knows them. His ability not only to collect statistics but through their analysis to arrive at a correct diagnosis of a serious social problem was soon widely recognized, and in such a capacity he has served on several government commissions dealing with the economic problems of the poor. He maintains a research bureau which gives its attention to the investigation of any trying economic problem in which the vital interests of the poor and oppressed are involved. While not of the Marxian school, he is yet enough of a realist to recognize that the major factors in social economics are land, capital and labor, and it is a proper balance of these factors which he seeks to involve in his intimate relations with all of them. If he feels this may best be accomplished by resort to spiritual factors as well, it is not because he is less scientific in his economics but because he takes into account phenomena which more materialistic-minded students ignore.

Yet governments are not willing to leave the solution of social and economic problems to the experts. Before measures may be taken to remedy a particularly crying evil, there must always ensue a bitter game of political football. Kagawa soon saw that with no one in politics to champion intelligently recommendations for constructive social reform little helpful legislation need be expected. He therefore turned to an active, though indirect, participation in politics. In reply to Professor E. A. Ross's recent question he replied, "I organized several of the existing labor parties, but now they are so inclined to bolshevism that I have withdrawn from them entirely." This statement speaks volumes. It reflects the growing demand on the part of the laboring classes for a potent voice in politics; it reveals the alertness with which radical political forces now in the saddle in Moscow are ready to make capital of oppression wherever found; it indicates Kagawa's anxiety to assist the laboring and unfortunate classes to self-expression in democratic government. The workers know Kagawa as their friend, they turn to him for leadership; but once they begin sacrificing their altruistic and democratic ideals to the god of class strife and selfishness, he is through with them. Experience has shown that they make small headway when they lose his leadership and fall to bickering and bargaining in politics like the common herd. In its exalted ethical tone Kagawa's statesmanship is of the Gandhi rather than of the Lenin type, though in activity he compares favorably with the latter.

#### *Christian Socialist*

How could Kagawa be other than a socialist? When "Granny-of-the-Cats," shivering and in rags, of whom he speaks in "A Shooter at the Sun," is arrested for taking from a clothes line a petticoat worth perhaps 30 sen (15 cents), is sent to prison for a year, and there is no sympathy for her in legal channels as it is her fourth similar offense and the law is clear, there is for a sane man only the conclusion that a political organization with its underlying social and economic system which permits such injustice is wrong, all wrong. Is it widely known that only about 25 per cent of Japan's farmers own their own land, and that with from 50 per cent to 70 per cent of the produce going to the landlords there is no opportunity whatsoever for a peasant to get ahead far enough to buy land, even on the instalment plan? Does this not explain why but 48 per cent of Japan's population is now agricultural, whereas fifteen years ago the figure stood at 70 per cent? Is it any wonder that Kagawa sees red, or at least pink, when he learns on the best of authority that the government, in preparation for the recent enthronement which so inspired the nation, set about building prison accommodations for 10 or 15 thousand "radicals" that were to be arrested at that time?

Still, let there be no misunderstanding: Kagawa is no communist, nor has he any sympathy with the type



of internationalism preached from Moscow. Those who know him intimately realize how strong a Japanese nationalist he really is. He wants Japan, and particularly Japanese Christians, to be dependent upon no other people in the determination of either national or religious policies. If financial aid from abroad must involve such a voice in the direction of Japanese affairs, then it were far better to decline to sell out. "Why must foreign missionaries be so arbitrary in their relationships with Japanese?" he once asked the writer. That Kagawa is not the only one who feels that the necessity for foreign missionaries in Japan involves many handicaps as well as blessings, is reflected in the recent statement of a Y. W. C. A. general secretary in one of Japan's largest cities: "We must get rid of the inferiority-superiority relationship and learn to talk to each other on a level. As yet the Japanese feel inferior, and the foreigners feel superior, and we cannot express ourselves freely to each other. If the foreign secretaries would all leave for a few years and set us free to find ourselves, we could then invite some of them back on a different and a better basis." And Kagawa nods his head approvingly.

#### *A Genuine World-Citizen*

Would you infer from the foregoing that Mr. Kagawa's attitude is one of self-sufficient, anti-foreign conceit? That would be far from the truth! As previously mentioned, he regards an American as his true spiritual father, and throughout his life he has loved the company of foreigners. On his mission staff one full-time foreigner is employed, and in the organization of "Kagawa Cooperators in Japan" recently effected, many names of foreigners appear, all missionaries. In America also there are groups of Kagawa cooperators. But for the "Friends of Jesus" in California during the past five years he could not have opened and continued his Shikanjima settlement in the slums of Osaka, now more famous than his previous work in Kobe. He looks increasingly to America for cooperation and support. True Japanese, he is as well a true world citizen.

"Cooperation" is a word that has come to be peculiarly identified with Kagawa in Japan. Everything he undertakes is done in cooperation with those directly concerned. This is the constructive secret of his social work in the slums. One of his greatest achievements for the laboring classes is the establishment of "cooperative societies" for the purchase, production, and distribution of the necessities of life, and the movement is spreading throughout the empire. This cooperative spirit characterizes his relations with the outside world, as well. He is no chauvinist. As an ordained Presbyterian minister he wishes to be identified with Christ's world kingdom. He is an ardent pacifist, and holds out a willing hand to link up cooperatively with all agencies looking to the upbuilding of Christian internationalism and genuine democracy. But such a Utopia must be estab-

lished, not on the basis of patronage or charity, but on the broad lines of equality and mutual cooperation.

#### *Flaming Evangelist*

No study of Toyohiko Kagawa would be complete without viewing him from the standpoint from which he himself approaches his needy fellow-creatures. He is primarily interested in saving human souls for sonship with God and fellowship with Jesus Christ. All his social work, novel writing, economic studies, political activities, national and international interests, indeed his innermost thoughts, spring from a desire to cooperate with Jesus Christ in redeeming humanity from selfishness and evil to the glorious life of the spirit and body of which he has discovered the secret. Accordingly, as he works in the slums he seeks to draw men to Christ and to a surrender of their lives to him. As he speaks on the public platform, though the theme may be some current problem of national life, he endeavors to draw his hearers "with bands of love."

As his Friends of Jesus movement a couple of years ago began to grow in numbers and in public interest, he drew up plans for a national evangelistic campaign and for visiting with his gospel singer every section of the empire within three years time. The early stages of this program were most successfully carried out, with public halls filled to capacity and "decisions" for Christ by the thousands. Then came an invitation from the committee of fifteen of the National Christian council urging him to join forces with the other Protestant churches of Japan in a joint evangelistic effort. Instantly all his own carefully formulated plans were scrapped and he threw himself with whole soul into this cooperative undertaking. The writer has recently seen him in action in the island of Hokkaido, where in two weeks of meetings in cooperation with the churches of various denominations he faced audiences totaling 20,000 people and brought 1,500 to "decisions" for the Christian life. Reports from western Japan and Manchuria are equally gratifying. His own slogan is "A Million Souls for Christ in Japan," and present indications are that with interdenominational cooperation all along the line the realization of that ideal is not a vague hope.

#### *Marx or Christ*

In concluding this study let us glimpse Mr. Kagawa as we in the city of Sapporo recently saw him in action against the forces of materialism and evil. He conceives Japan to be the scene of a mighty struggle between Karl Marx and Jesus Christ. He is a samurai fighting for his Lord. All public meetings were crowded with listeners, both curious and eager. Many thought in his initial address on "Materialistic Civilization" he would not make an appeal for "decisions." But Kagawa loses no opportunities. At the close of a two-hour address, during which few peo-



ple stirred and none left the hall, he brought to that vast audience a ringing challenge of loyalty to Jesus Christ. Cards were passed and pencils were busy all over the house. The next day he addressed 1,500 students at the imperial university and, putting the results in his own words, "We got the victory over

Marx. Some professors and students without any interest in religion came and got some."

This is the man—lowly born, Friend of Jesus, slum worker, novelist, economist, socialist, patriot, world citizen, evangelist—around whom Christians in Japan are rallying their forces.

## B O O K S

### The Life and Work of Luther

LUTHER AND THE REFORMATION. By James Mackinnon. Vols. II and III. Longmans, Green & Co., \$6.40 each.

THE RECENT appearance of the third volume of this combined life of Luther and history of the reformation by the Regius professor of church history at Edinburgh has afforded occasion for examining again the second volume, published last year, and the first volume which was issued in 1925. With the publication of each successive instalment, the comprehensiveness, the dignity and the worth of the whole work become more manifest. Less complete than Preserved Smith's "Age of the Reformation"—the best single volume on the reformation—as a picture of all aspects of the period, it is more detailed as a history of the religious movement and the character and services of its most prominent actor, and it has, for the serious student, the further advantage of thorough documentation and the citation of specific passages in original sources as authority for most of the statements made. I would hesitate to say that either is superior to the other, but they supplement each other admirably.

Mackinnon's first volume brought the story down to the year of Luther's decisive act in the posting of his theses. The second covers the crucial years of the breach with Rome, 1517-1521, to and including the diet and edict of Worms. The third continues the narrative to 1529, the second diet of Spire and the protestation, the sacramentarian controversy and the Marburg conference. What the author describes as "the disruption of the evangelical party" over the opposed views of Luther and Zwingli regarding the Lord's supper would, I think, be more accurately viewed as the development of a line of cleavage which had existed from the beginning and as the failure to unify two movements which had been separate from the first, rather than as a breach of Protestant unity. Particularly valuable are Mackinnon's very detailed study of the Catholic doctrine of the sacraments and the doctrine and practice of indulgences (vol. I), the attitude of the emperor, Charles V, toward Luther, the forces which were in operation in the diet of Worms, and the relations of church and state in the Catholic and Lutheran systems (vol. II), and Luther's relation to the peasant revolts, to the social problems of the time, and to Erasmus and the humanistic movement (vol. III). The embarrassment which Luther's cause suffered from the activities of the more radical reformers, at Wittenberg, Nurnberg and elsewhere, receives the full and careful consideration that it deserves, but I miss as explicit a treatment as might be desired of the effect of these uncompromising appeals to scripture upon Luther's own view of the nature and the unmistakable clarity of scriptural authority. For an adequate discussion of that obscure but important aspect of his thought, one must still have recourse, so far as I know, to Evans' monograph on "An Episode in the Struggle for Religious Liberty."

Although the success of Luther's movement grew largely out of the fact that it was not a one man enterprise but a general uprising of the German nation—so that the papal nuncio, Aleander, could say that at the diet of Worms nine-tenths of the members were shouting for Luther and the other tenth, while caring nothing for Luther, were crying, "Down with the papal curia"—the greatness of the man appears at every turn, and nowhere more evidently than in his unwillingness to allow his own name to be attached to a religious party: "I beg that people will leave my name out of the business and call themselves Christians, not Lutherans. What is Luther? This teaching is not mine. I have not been crucified for anyone. St. Paul would not suffer it that Christians should be called Pauline or Petrine, but only Christians. How could I, a poor, ill-odoured maggot sack, entertain the idea that Christ's children should call themselves by my unsavory name? Not so, dear friend, but let us cast away party names and call ourselves after Christ, whose teaching we possess."

A fourth volume, which one could wish might be expanded into two to prevent any reduction of the scale upon which the earlier part of the project is conceived and executed, will bring the work to its conclusion with the death of the great reformer. The whole will undoubtedly constitute a worthy monument of historical scholarship and an indispensable tool for the student of this period.

WINFRED ERNEST GARRISON.

### Books in Brief

THE FOUNDING OF WESTERN CIVILIZATION. By George C. Sellery and A. C. Krey. Harper & Brothers, \$5.00.

The supercilious scorn with which the uninstructed have been accustomed to view the middle ages as a period of cultural night during which the world was doing nothing but wait for the rising of the renaissance sun, is gradually giving way to some adequate appreciation of what modern civilization owes to its heritage from these "dark ages." Books like this will assist in the process. The story of medieval history has been retold many times. Here it is told again, with good style and sound scholarship, and not simply as a narrative of events that happened a long time ago but always with a view to showing how the events which occurred between the break up of the Roman empire and the return of the Stuarts to England (376 to 1660) laid the foundations and raised the walls of the structure of the modern world in which we live.

WHITE PEAKS AND GREEN. By Ethel Romig Fuller. Willett, Clark & Colby, \$2.00.

The first poem in this volume of genuine poetry is called "Concerning the Speech of Mountains." It validates the title of the book and sets the key note for it. And yet I think that the lovely lines that fill the volume have more of the slender and living strength of trees—white birches especially—

than of the rugged and monumental quality of mountains, and I like them all the better for it. Perhaps it is because trees have a more human feeling than mountains. Or again, if one were seeking another name for a book that already has a perfectly good name and is quite worthy of it, one might call it "Landscapes with Figures," for there is on nearly every page a landscape, ranging in scale from a garden glimpse to a mountain top panorama, done with such insight and imagina-

tion that it is more than a background, and yet it nearly always is a background for figures, and the figures are always doing something or thinking or feeling something significant. There are a dozen or more of these poems that I would like to reprint here and let the reader be his own reviewer, but it would be better to read them all. There is very little dead wood in this grove of white birches.

W. E. G.

## CORRESPONDENCE

### Handling Three Baptists

EDITOR THE CHRISTIAN CENTURY:

SIR: Will your readers tell us what to do with three Baptists? One is a medical missionary from China, who has returned to the home land, and has located for his practice in a small town where three small churches (none Baptist) minister to the population. The second is president of a state university in a city where there is no Baptist church. The third is student pastor in a town where there is no Baptist church. Should these Baptists unite with churches of other denominations in their respective communities? Should they hold a non-resident membership in a Baptist church in some other community? Should they search out a few other Baptists, if any, who may reside in their communities, and organize a Baptist church, in order that they may have a church home and propagate the distinctive Baptist doctrines and practices?

Columbus, O.

W. H. THOMPSON.

### Repentance and War Sermons

EDITOR THE CHRISTIAN CENTURY:

SIR: "Let him among contemporary preachers who is without this kind of sin cast the first stone." This is Dr. Jones's comment on Dr. Hillis's "atrocities" lectures in his appreciative notice of the great preacher in your issue of March 21. If this means that there were no preachers during the great war who did not forsake the teaching of Jesus and preach the hatred of enemies, I wish to take issue with Dr. Jones. There were such, and there were congregations that heard them, though all the week their ears were filled with the din of falsehood and fear and force.

There was another great preacher who died the other day. G. A. Studdert Kennedy found time to repudiate his approval of war and his participation in it. There would be more hope for the future in the current praise of peace if the note of repentance were more frequently heard. "The beginning of the good news" was when one came and preached repentance. If no one is sorry for what he did, everyone will probably do again what he did before.

Chevy Chase, Md.

CHARLES L. CARHART.

### The Kindness of Dr. Hillis

EDITOR THE CHRISTIAN CENTURY:

SIR: I am deeply grateful for your sympathetic and appreciative review of Dr. Hillis' career. The paragraph about the war is exceedingly fair, as is also the reference to Dr. Hillis' financial ventures. I cannot refrain from expressing the wish, however, that Dr. Jones had given more space to Dr. Hillis as a friend and helper of young preachers. I remember so well my own experience while a student at the theological seminary at Rochester. Every member of the senior class had been assigned the writing of an essay on some noted preacher either past or contemporary and the subject assigned to me was Dr. Hillis. So I came to New York for an interview with him. He very graciously made an appointment with me at his home and al-

though it was a Saturday morning and he had just returned from a lecture trip and was busy preparing his Sunday sermon he nevertheless gave me nearly an hour of his time. It is needless to add that this proved to be an interview that I will remember as long as I live.

New York City.

WILLIAM B. LIPPHARD.

### War Madness and the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: The article on "The Passing of Doctor Hillis" by Dr. Jones is of more than ordinary interest to me. I heard Dr. Hillis in an address delivered before the Chamber of Commerce of the United States on German atrocities and did not then and do not now understand how he could possibly have "believed" many of the things he claimed to be facts. He made the statement that he had personally investigated over ten thousand atrocities in Belgium. I knew that John T. McCutcheon, James O'Donnell Bennett and a number of other reliable newspaper men had made a very thorough search shortly after the damnable propaganda had gripped the world (long before the United States entered the war) and these men all reported that they had been unable to find evidence to substantiate the said propaganda. I knew also that it was a physical impossibility for any man to investigate ten thousand atrocities in the time Dr. Hillis had spent abroad.

We all know now "that subsequent events have shown that these so-called facts were a fabrication and part of a huge war propaganda." Since these are Dr. Jones's own words, I take it that he believes they are true and since these facts are now known to be facts, there of course were no ten thousand atrocities to investigate, so that Dr. Hillis knew that he was making a statement which was false. I wrote him a letter at the time challenging his claim but he saw fit never to reply. The article by Dr. Jones contains a terrific indictment of the so-called Christian ministry which, however, I am sure was fully merited. "It was a time when all of us went mad together" is not quite correct. There were at least a few, but a very few, men of the cloth who were sustained by the ideals of Christ. But how these few were abused by the church and the ministry!

What is the religion of Christ more than other religions if it fails to keep its priests and prophets from "going mad together" in the time of crisis? Dr. Jones's declaration sounds to me more like an apology for Dr. Hillis than a confession of conversion. If another such crisis were to arise what assurance have we that the men of the ministry would not again "all go mad together"? I fear none. "Let him among contemporary preachers who is without this kind of sin, cast the first stone." I am not a preacher, but as a layman I threw my stone when I wrote Dr. Hillis, but I do not think that it made any impression.

Personally, I suffered hell on earth because I saw fit to stand for what I conceived to be the teachings of the Christ. I had preachers tell me that I was right, but that I was pursuing a dangerous course. I am certain that many of the ministry "went mad" in spite of knowing better. In fact the church as a whole "went mad together" and the ideals of the Prince of Peace were taboo, or perverted. I heard a preacher say that no matter what

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a man's life may have been, if he died fighting for the allies he was saved for eternal life. He probably received his inspiration from Cardinal Mercier. Certainly not from Christ.

Christ means more to me now than ever, but my affection for the church and the ministry as a whole has been seriously shell-shocked.

Weston, Ont.

JOHN J. ARNOLD.

## An Open Letter to Commander McNutt

EDITOR THE CHRISTIAN CENTURY:

SIR: A few days ago Paul V. McNutt, commander of the American Legion, was here in Johnstown and delivered a very able address to about 600 of the leading citizens, mostly men. For the sake of sentiment in our own community I felt impelled to write an open letter to the commander, and I am enclosing a copy of it thinking that perhaps it might be suitable for you to use in The Christian Century.

Johnstown, Pa.

WILLIAM K. ANDERSON.

[Enclosure]

'My dear Commander McNutt:

"It was my pleasure some days ago to be a member of the large body of several hundred whom you addressed here in Johnstown. It was an able address. You have a persuasive ability which disarms your hearers and leads them to accept your convictions without reservation.

"May I be privileged to call to your attention the responsibility which your oratorical ability imposes upon you to be very certain that the ideas which you express shall be entirely worthy of historic Americanism and of our Christian civilization, or at least of that degree of Christian civilization which we have thus far achieved? Your position as head of the great American Legion is a sounding board which causes your voice to reach throughout our own land and into foreign countries as well, and gives an additional reason why you should guard your statements carefully.

"So, as a minister, inspired by my loyalty to 'God and country,' which is the slogan of your own order, I send you this open letter, asking that you view in cold print some of the statements you are making and that you give due thought as to whether they represent the highest and best Americanism. I do this in good spirit—the same kind of good spirit that I was glad to see you exhibit in the address referred to above.

"First, in mentioning the opposition to the cruiser bill you said, in something of an aside, 'These people tell us that they are followers of Jesus.' You did not deal further with the matter. Is this so slight a thing that it can be turned aside with a mere wave of the hand? (I am reminded of the incident in the English parliament, during the labor government, when J. R. Clynes, in answer to a question as to what the nation ought to base its foreign policies on, said 'Upon the Sermon on the Mount.' An old admiral blurted out, 'If that's what we are going to do, all I can say is "God help us,"' to which Mr. Clynes retorted, 'He will.') When nations are beginning to turn to Jesus as a guide in forming policies, is it a time for you to arrive at your conclusions without regard to his teaching?

"Second, in enumerating the attitudes of the American Legion you said something like this: 'Nations must find a better method than war for the settlements of their disputes, but until they do find such a way that is agreed to by all, we must increase our inadequate war equipment to guarantee our safety.' That statement might have had some pertinence prior to the year 1929, but we now have a peace pact, agreed to by sixty or more of the sixty-four nations of the earth. Its purpose is to outlaw war as an instrument of national policy and we are a party to it. In what sense then is your statement above worthy of the importance that you attach to it? Does it not look as if we had already found this better method which you so frankly state we must find, and would it not be more appropriate under the circumstances for you, as an individual and as an organization, to welcome this new day and to lend your best efforts to shaping national policies along the lines of this peace, which the people of

the world desire, and which the future of civilization, if it is to have a future, demands?

"Third, you stated in so many words, 'We cannot trust treaties; they have proven to be but mere scraps of paper.' So you referred to the Briand-Kellogg peace pact as 'nothing more than a friendly gesture.' If you rule out treaties, upon what basis then will you find this 'better method' which you refer to? Do you not see that you have closed the door to any method of settling disputes other than war? Or am I wrong in thinking that there are no other ways except war and understanding? Understanding is concretely expressed in treaties; if you take the position that no dependence can be placed in them, you have just one thing left to cling to—war. Is this your actual position? Do you want to live in a neighborhood where trust of man for man is so completely gone that everyone carries a gun? Do you want to do business in a world from which credit has vanished? The policy of suspicion would bring anarchy into our communities and into our business; we have anarchy, virtually, in international relations because, up to the present, we have never cultivated understanding as the alternative to war. We are in a fair way to emerge from that sad state. Do you wish to hold us there by stating that 'we cannot trust treaties'?

"Four, you stated that half the American soldiers who lie in European territory military cemeteries are there because we were unprepared for war. It would be interesting to me to know just how you arrive at that conclusion. As I read recent history and war statistics, I am impressed with the fact that it is almost invariably the nations that are prepared that lose the most men. Are you trying to fool the mothers of the coming generation by persuading them that their sons will be less likely to be 'cannon fodder' if they are trained soldiers? They will not be so easily fooled.

"Please accept this letter in the spirit in which it is sent. I think that both of us are seeking for the best interests of the country that we love, but I cannot help thinking that in the above respects you are on the wrong track. Because your influence is great, I should like to see it exerted along more constructive lines. If America adopts the philosophy of Prussianism, Germany will after all have won the war. I wish that we, and all mankind, might have the spirit of William Lloyd Garrison, upon whose monument in Boston is inscribed, 'My country is the world; my fellow countrymen are all mankind.' I have not given up hope that such a goal may be reached and I covet the support of yourself and your organization for such a sentiment. Let us remember that militarism has never been the spirit of America. Pray God it never shall be.

WILLIAM K. ANDERSON."

## What Is Sin?

EDITOR THE CHRISTIAN CENTURY:

SIR: Would your readers be interested in and challenged by the enclosed as a sort of footnote to the current discussion on sin? It appeared recently in the Grace Church Call, Denver.

"Citizens have been busy congratulating the Post and the News alike on the discontinuance of two papers. . . . But what about the wives and children and other dependents of the several hundreds of men discharged on a few hours' notice, because two employers decided to waste no more money fighting each other?

"Here are two concrete cases: A printer was induced to leave his home in the east by the promise of 'a great future' on one of the new papers. He moved to Denver, bought a home and a car. Both were half paid for when his income was cut off, without notice, less than two months before Christmas!

"A lad worked his way through high school peddling papers. He is now a freshman in college, dependent upon his own earnings. To hold his route, he was compelled to give a property bond, not only to insure his honesty in turning in his collections, but that bond would be forfeited if he quit his job on less than a 45-day notice. He was told one day that he was not needed the next day! The bosses had kept their negotiations secret!

"If the discontinuance of the two papers is so much of a sav-



ing to all concerned, why could the erstwhile antagonists not have been Christian enough to have followed the example of the Nash Clothing company and Hart, Schaffner & Marx and others by paying their employes at least a month's salary, so as to give them some chance to relocate? Isn't caring for men, women and children as interesting a game as the great competitive sport of 'cutting each other's throat,' regardless of cost?

"The public has a stake in such a situation. The day must come when such a handling of employes and their dependents will be generally labeled what it is—sin."

New York City.

WINIFRED L. CHAPPELL.

## E. Stanley Jones

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment on "The Phenomenon of E. Stanley Jones" is as wistful as the perpetual wonder over any man who practices what he preaches. That his reality, depth, simplicity, healthy-mindedness and supreme competence form part of the explanation, you have already stated well. Perhaps your Pittsburgh correspondent comes closer to the real secret—if it is a secret. From Pittsburgh it is stated:

1. That he has a message, and has no doubt about its source; God speaks to him.

2. He is modern in his thought without omitting to be Christ-centered.

3. He has managed to persuade plain people of the inner mystery of the cross, which causes them to grasp the cross not only as a historical incident but as a life principle, the suffering of love which capitalizes defeats and turns them into victories.

Is not the secret of his power then this: he has the message which the age needs; and it is the eternal glad news of the Christ, or to borrow the striking phrase of S. M. Shoemaker, jr., "religion that works"? And is it not that people (and the intuition of common people is often uncanny) accept the fact that Dr. Jones is "healthy minded" and "supremely competent," but do not recognize these qualities as characteristic of "normal exponents of the gospel of Jesus," if by "normal" you mean the rank and file of us?

Keene Valley, N. Y.

ERIC H. THOMSEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Whether I agree with all you say or not, never before have I found your paper lacking in spiritual understanding, as in your editorial on "The Phenomenon of E. Stanley Jones." Allow me to join the protesters who doubtless will send in many criticisms of the superficial attitude of that editorial. I did not happen to know that E. Stanley Jones had turned down a chief seat in the synagogue, and should not have taken more than the slightest interest in either the offer or the turning down. But E. Stanley Jones has done something for me, and doubtless for many thousands of others, which is as wonderful an achievement as Columbus' discovery of America was in comparison with the sailing of other able navigators in that day. I admire Rufus Jones and Joseph Fort Newton, but neither of these men has actually gotten across into the minds of the religious world such a vitally inspiring thought as either of the two great messages of E. Stanley Jones. Other men may have these ideas, but he put them across.

One of those messages is his incisive disentangling of Jesus from the Christianity of our time, when he declared that the orient does not want our occidental civilization, nor our ecclesiastical systems, nor our theology, nor our economic system, but does want Jesus, to interpret him anew. The other of his great messages is that the test of all religions is not in theology, but in the experience of their followers, as that experience may be expressed in mutual exchange of personal results around the table. E. Stanley Jones has made these two messages real in the religious thought of our time, and because he has done this,

many of us regard him as the outstanding Christian statesman of this age.

Los Angeles, Calif.

H. C. CULBERTSON.

## The Scandalous "Scandal"

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century of March 7 contains a review by Winfred Ernest Garrison of Peter Ainslie's recent book, "The Scandal of Christianity." Reviewing the book, and recording his own endorsement, the writer, under the caption, "The Scandal of Division," referring to the title of the book, and its implications, makes nine indictments against denominationalism, each of which discredits the very splendid churches of various denominations, and holds them up before a none too sympathetic world as deserving of contempt. He avers that denominationalism (1) Is the scandal of Christianity; (2) obscures the real nature of the Christian message; (3) erects barriers between men; (4) embarrasses the church in the eyes of an intelligent world; (5) denies the equality of Christians before God; (6) cripples the church in its fight against the evils of an unchristian social and political order; (7) discourages the young, and embitters the old; (8) makes Christianity impotent as an ally in international peace and economical justice, and (9) puts Christ to an open shame.

I fail to see the justification, on the part of the author or the writer, for such an arraignment of our loyal, peaceable, and for the most part, humble and devoted denominational churches. I have spent a goodly number of years in the Christian ministry of one of these denominations, have "rubbed elbows" with almost every known denomination, and been affiliated with various federated councils, and interdenominational groups. I now have an administrative relation to the ministry, and am constantly more or less in touch with various denominations, both clerical and lay, and I have no occasion nor reason for entertaining any of the suspicions couched in these nine indictments.

All churches are heroically and sacrificially striving to combat a materialistic age, and to promote as best they can the Master's kingdom. And when one who is proclaimed as a "major prophet—of our generation," and "our generation's great apostle of Christian unity," piles up these nine indictments against the churches of all denominations I resent it as little short of being betrayed in the house of one's friends.

I equally resent the implications with which the review is colored. It holds our loyal churches of all denominations up to ridicule to speak of "denominational disarmament," "divisive influences," "sectarian programs," "denominational aggrandizement," and to declare "denominational schools and journals for the most part an evil," etc. In the six counties where it is my privilege to labor, one denomination, small in membership, deeded their entire property to a church of another denomination across the way, without compensation, and all the members united, with everything harmonious. In another town all denominations have for years federated their Sunday evening services, and have large, permanent bulletin-boards on the highways at the edge of the town, announcing this, and inviting everybody to come.

In another instance, during the winter season, two denominations join in a union of both sabbath school and public worship, alternating preachers and place of worship. Other instances could be enumerated, but limited space forbids. Unification, consolidation, and federation, are working out matters in over-churched localities, and discord does not obtain. I cannot think this "denomination scandal" is the "crux of the whole matter" of our difficulties.

Christian education, dubbed as "perverted from the function of making Christians, to the task of making denominationalists," is one of the outstanding and promising achievements of this Christian age. Our denominational churches, with practically no exception, have championed every interest of reform, temperance, better legislation, law enforcement, and good government. Ministers are brothers, and churches are neighbors.

Delaware, O.

H. E. ARMACOST.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Three Lutheran Synods Vote Merger

Plans for combining the three Lutheran groups known as the Buffalo, Iowa and Ohio synods were officially completed by representatives of the groups meeting in Chicago early this month. A vote favored the merger. The new body will have an adult membership of 350,000 and will operate in all parts of the country except in New England and extreme southeastern states. A commission has in hand the selection of a name for the new body as well as rules governing the relation of the constituent local churches to the general body.

## Edwin Markham at DePauw Next Week

Edwin Markham, dean of present-day American poets, will address the student body of DePauw university April 22. Mr. Markham is a historian as well as poet, having written what is probably the best history of California available. DePauw is to have two lectures from Kirby Page, editor of the *World Tomorrow*, April 24, 25.

## Episcopalians Plan Chapel to Honor Bishop Anderson

Plans for the erection and equipment of a \$200,000 chapel at Western theological seminary, Evanston, Ill., in commemoration of Bishop Charles P. Anderson's 30 years in the episcopate, have been announced. The chapel is to be erected with contributions from members of the Chicago diocese. An effort is being made to raise the fund by May 9. Bishop Sheldon M. Griswold, suffragan of the local Episcopal diocese, heads the committee in charge of the campaign.

## General Booth's Health Rapidly Failing

The health of Gen. Bramwell Booth, deposed commander of the Salvation Army, is failing fast, according to his daughter, Catherine Booth. The general's progress of a few weeks ago has not been maintained in the past month.

## Burris Jenkins Debates With Judge Lindsey

Rev. Burris Jenkins of Linwood Christian church, Kansas City, Mo., is to debate this week at Wichita, Kans., with Judge Ben Lindsey on the subject of companionate marriage. The debate is under the auspices of an association of Jewish women of Wichita.

## College Presidents Awarded Degrees by Ohio Wesleyan

Presidents G. Bromley Oxnam of DePauw university, William P. Few of Duke, Edward Smith Parsons of Marietta and Mervin G. Filler of Dickinson were recently awarded honorary degrees of doctor of laws by Ohio Wesleyan university.

## Dr. Niebuhr, Addressing Friends, Advocates War Debt Cancellation

One of the speakers before the Friends' yearly meeting, held at Philadelphia two weeks ago, was Prof. Reinhold Niebuhr, of Union seminary. In his address he

urged the cancellation of the European war debts, declaring that such action by this country would be one of the surest methods of securing world peace. "There

can be no peace without brotherhood," said Dr. Niebuhr, "and there can be no brotherhood while one nation holds a position of power over another." An all-

## British Table Talk

London, March 26.

MY AMERICAN friends will regard with quiet good will the sufferings of our nation on the eve of the general election, as sailors in port take pity on those still in tempest. Between today and May

## The Coming of May 30

30th—Jix is said to have revealed the date by an indiscretion—there will be a progressive concentration on the choice of members for parliament. (Even on the stock exchange there are said to be unofficial ways of backing parties; liberal stock is going up.) Other things will be forgotten and we as a nation shall say, "This one thing we do." The government had a bad week. They lost two seats and won two by a very greatly reduced majority. Their apologists say that bye-elections mean little; apologists in such a case always say that; but some of the best friends of the government are busy counseling energy and loyalty and steadiness and in general showing all the marks of panic. When the figures of the elections last week are considered there is some reason for that. In the previous elections the tory party had 72,551 votes, last week 47,184; the liberals increased their votes from 28,713 to 39,172; the labor party from 33,075 to 37,570. No wonder Mr. Garvin had to administer stern rebukes to his party, and to call for a positive policy. Everything points to the fact that the conservative and labor parties will be much nearer to each other than in the present parliament, and the liberals may well have a deciding vote. Their slogan, "Unemployment can be conquered," while derided in some quarters, has undoubtedly made social reform the central issue of the impending campaign.

## From Canterbury To Chichester

The dean of Canterbury is to be the new bishop of Chichester. Dean Bell is one of the truest friends of international good will, and has won a place among the peacemakers both within this country and without. For a long time he lived in Lambeth, the trusted secretary of Dr. Davidson. On the retirement of Dr. Wace he went to Canterbury to be dean; there he has been a wise and generous guardian of the cathedral. How well I remember the day I spent there when they celebrated the coming of the first Franciscans! He has regarded the cathedral as a trust for all sorts and conditions of men, and he has been rewarded by their respect and affection. It fell to the dean to compile the chief book of the Life and Work conference at Stockholm. He has also compiled a book of documents bearing upon the movements toward reunion in the church. It is not always remembered that Dean Bell is a true poet; in his youth he won the Newdigate prize poem in

Oxford and I like to recall this translation which I believe he made at Stockholm:

Chiefly, let us be  
Peacemakers like Thee;  
Bringing to shy souls, and grieving,  
Words of cheer, that they, believing,  
And all fears put by,  
May on God rely!

O strong word and true,  
Our bruised earth renew!  
To Thy holy Kingdom win us!  
Work Thy miracle within us!  
Thou who art God's Yea  
Say now Ephphatha!

## Tom Nefyn's Plans

Last year the Welsh Presbyterian church expelled the Rev. Tom Nefyn Williams and his congregation from their community. They were charged with heresy. Now they are building a new place of worship at Tumble; it will be unlike the usual church, being more like a big bungalow. The seats will be arranged in horseshoe fashion, so that there may be free discussion on the problems of daily life. "Hidden in the homes and hearts of the people," Mr. Williams says, "are great wounds, sorrows, temptations and infirmities. I feel the time has come for the church to do the healing work of Christ, and in our movement healing and helping the individual will be essential." It is a pity that it should be necessary to start a new society to make these experiments; but in the present spiritual situation, confused as it is, there will be many who will watch with sympathy as Tom Nefyn, who is a great preacher among a nation of preachers, leads his people forth into new adventures.

## And So Forth

The centenary of the boat race was celebrated by a magnificent effort of Cambridge and by the plucky but markedly inferior rowing of Oxford. They finish the hundred years with the same number of victories. . . . Cambridge also won the sports by seven events to four. Oxford is passing through a long period of depression in sports. . . . One journal has gathered the thoughts of varied distinguished men upon such matters as the judgment and hell. Mr. Compton Mackenzie, who is a Catholic, writes thus: "I may hope and believe that no soul ever has been or ever will be eternally damned; but to ask me to hope and believe that eternal damnation is inconceivable is to invite me to deny free will, which I am not prepared to do. The mere fact that men can behave in the infernal way in which they do behave is quite enough to convince me of the existence of hell."

EDWARD SHILLITO.  
525



ask yourself this—  
What happens

## WHEN A MINISTER STOPS

studying? What happens to his mind? To his work? To his future? He may go on buying books; he may go on reading—hasty, superficial, desultory reading. But when he stops solid, well-planted, thorough study—what happens? ▲ ▲ ▲ It is the growing minister's need for real mental nourishment that has brought about the preparation of the

## GRADUATE COURSES OF STUDY

for ministers. Perhaps you have heard of them. There are five: (1) A course on John's Gospel, planned and conducted by Prof. E. W. Burch, of the New Testament department of Garrett Biblical Institute; (2) a course on Jeremiah, planned and conducted by Prof. L. B. Longacre, of the Old Testament department of Iliff School of Theology; (3) a course on Pauline Christianity, planned and conducted by Prof. W. D. Schermerhorn, of the department of Church History, Garrett Biblical Institute; (4) a course on The Person and Work of Jesus Christ, planned and conducted by Prof. Edwin Lewis, of the department of Systematic Theology, Drew University; (5) a course on the Philosophy of Religion, planned and conducted by Prof. Edgar S. Brightman, of the department of Philosophy, Boston University.

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PASTOR OF.....CHURCH

Quaker conference to be held at Oskaloosa, Ia., was discussed at the Philadelphia meeting.

## Special Correspondence from Minnesota

Minneapolis, April 6.

THE increased recognition of the ecclesiastical year cycle seems to meet with greater response every year. The special services, sponsored by the Minneapolis church federation and the Lutheran groups and held in the downtown theaters, were well attended all through Holy week.

### Holy Week and Easter

The Revs. Roy L. Smith, Frank Jennings, Phillips Osgood, Harry Dewey addressed the noonday meetings. On Good Friday hundreds were unable to find seats at the two hour service conducted by Dr. Lucius H. Bugbee and Dr. John Bushnell. An opportunity was afforded to arrange interviews with the various pastors by the signing of cards by the audience.

### Curbing the Press

The action of the state legislature in refusing to repeal Minnesota's newspaper "gag" law has provoked comment throughout the country. This arose from the suppression of a weekly publication by a district court on the ground of its defamatory character. An appeal in the form of an *Areopagitica* against the abridgement of the right of a free press, set forth in a 377-page brief, has been filed with the Minnesota supreme court. Opinion is divided among the editors of the state as to the principle involved, but the court's verdict is that "it was never the intention of the constitution to afford protection to a publication devoted to scandal and defamation. It protects the use and not the abuse of the press." The expectation is that the case will be carried to the supreme court of the United States before the matter is fully decided.

### Proposed Merger of Methodists And Presbyterians

At a meeting of the Minneapolis presbytery on April 2, the special committee on the union of the Methodist and Presbyterian churches read a report which, while it did not pronounce for or against the organic union of these bodies, advocated an overture to the committee on church unity expressing sympathy and cooperation with the project. A minority report was also submitted. In the end, the matter was laid on the table, pending the report which is to come before the general assembly of the Presbyterian church which convenes May 23-30, at St. Paul.

### Labor Troubles

Minneapolis has many indications that all is not well in industrial circles. For some time men have paraded in front of prominent department stores with banners announcing that these concerns are unfair to organized labor. Acute has been the struggle over the Northwestern bank building, now in process of construction. Yesterday a truck used in the work of excavation was overturned and today 20 people, among whom were four women,

### Rev. J. N. Pierce Heads Chaplains Committee

At a recent meeting of the general

were arrested by the police in connection with the demonstration staged in front of the building site. Signs and counter-signs are displayed by the unions and the contractors and the workers say the police are protecting the non-union employees.

### A Veteran Educator

Macalester college, St. Paul, recently honored Dr. James Wallace, president emeritus, who has been associated with the institution since 1887, as professor and as president from 1894-1906. At the chapel exercises, a portrait in oils by a local artist, Nicholas Brewster of St. Paul, was unveiled. Dr. Wallace is now released from teaching to devote his time to writing and lecturing.

### Dedication of Lake of The Isles Church

In one of the most beautiful parts of Minneapolis, a \$160,000 church—the successor of the former Lowry Hill Congregational church—is to be dedicated on Sunday. Dr. John Walker Powell is now the pastor. The Rev. J. R. Morgan, Rev. Louis P. Penningroth, and Rev. J. R. Hargreaves, former pastors, are to assist in the ceremony.

### Kirby Page in the Twin Cities

The visit of Kirby Page is always a challenge to our community. He is to be in Minneapolis and St. Paul and will preach at the First Congregational church, Sunday morning on the subject, "Is the Present Economic Order Christian?" He is to address the federation of young people's meetings of the university district, Sunday evening on the question of war, and is also to speak at the downtown Y. W. C. A. and to the Women's City club of St. Paul.

### Rockefeller Institute Survey

Dr. H. Paul Douglass and Rev. Wilbur Hallenback have conducted, under the church federation, a study of church conditions in south Minneapolis. As a result of their work it has been shown that the section is overchurched, and this has led Rev. James Steenson, pastor of Aldrich Avenue Presbyterian church, to resign his charge. His action, he feels, will make possible the utilization of the facts brought out by the study.

### Psychologists from Abroad

The University of Minnesota has secured no less than six world-famed psychologists to lecture here this summer: Prof. James Drever of Edinburgh, Prof. R. H. Thouless of Glasgow; Prof. Wolfgang Kohler of Berlin, of the gestalt school; Prof. Wynn Jones of Leeds, England; Prof. F. Roels of the University of Utrecht, Holland, and Dr. F. A. Aveling of the University of London.

W. P. LEMON.



committee on army and navy chaplains, Rev. Jason Noble Pierce, of First Congregational church, Washington, D. C., was elected chairman for the ensuing quadrennium. Rev. Andrew R. Bird and Rev. George M. Diffenderfer were chosen vice-chairmen, and Rev. W. L. Durby secretary. The committee is the liaison agency for the Protestant bodies, with the Y and Salvation army cooperating.

#### Cardinal Gasquet, English Prelate, Dies

Cardinal Gasquet, the only representative of England among the cardinals of the curia, died in Rome April 5, at the age of 83. The cardinal was the editor of the modern translation of the Latin Vulgate Bible, and was one of the most learned churchmen of his day. Cardinal Gasquet's death was the third in the sacred college in a fortnight.

#### Presbyterian Missionary in Siam Dies

Rev. Frank L. Snyder, Siam missionary of the Presbyterian church in the U. S. A., died at Sritamarat, Siam, March 30 from a cerebral hemorrhage. Mr. Snyder had served at this post since 1890.

#### Death of Rabbi Max Heller, of New Orleans

Dr. Max Heller, rabbi emeritus of Temple Sinai, New Orleans, died March 30 at the age of 69. Rabbi Heller was internationally known as a Zionist, having served twice as vice-president and for many years on the executive board of the American Zionist association. He was

a leader in the successful fight to abolish the Louisiana lottery from the time he came to Temple Sinai in 1887. He became rabbi emeritus two years ago. Dr. Heller had many literary achievements to his credit and had served as professor of Hebrew language and literature in Tulane university since 1912.

#### Dr. Cadman Heads University Club Board

Rev. S. Parkes Cadman has been elected chairman of the advisory board of the newly formed American university club, which is to build a 40-story clubhouse in the central district of New York city. The membership of the club is open only to graduates who have no club in New York representing their own university.

#### France Decorates American Preacher

Rev. George Stewart, of First Presbyterian church, Stamford, Conn., has been awarded the decoration of chevalier of the Legion of Honor of France.

#### Rev. A. W. Palmer Will Conduct Near East Tour

Rev. A. W. Palmer, of First Congregational church, Oak Park, Ill., will conduct a party to the near east, sailing from New York April 6 and returning June 10.

#### H. R. L. Sheppard on Studdert Kennedy

"In some ways the biggest little man of our day"—that is the estimate of Rev. H. R. L. ("Dick") Sheppard of the late G. A. Studdert Kennedy. "I do not believe," he continues, "that Studdert Ken-



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nedy ever thought whether his audience would like his speech or not. I think he only cared to deliver the message which he felt his Master gave him, and his whole

soul was poured out in a longing to be of service to his neighbor; his earnestness was positively frightening. Let no man ever suggest that there was anything in the

## Special Correspondence from New England

Boston, April 5.

THE Easter service at the Rowley, Mass., Baptist church was interrupted by eight young men, who marched on the platform and faced the pastor. They were the "Friendly Crusaders for Christ and the Church," developed

Youth Speaks Out by the union Christian Endeavor society of the two village churches. As such, they had conducted gospel services in a score of communities since last October, with a threefold message: friendship — local, international, divine. Now, they boldly applied their slogan to their own churches. "We respectfully offer the following suggestion: Whereas the same God is worshiped in practically the same way in both; the spirit of friendship is already strong between them; and such division of forces in not in line with the greatest efficiency, let Baptist and Congregational form a community church; the two pastors resign; and the deacons take the initiative." Rev. Carl Lengren replied that he was heartily in sympathy, commended the spirit of the Crusaders, and said that he would resign. The band then proceeded to the Congregational church, some 200 yards away, and repeated their message. The pastor, Rev. Asa M. Melinger, said: "You Crusaders are always doing the unexpected thing. This I had not planned for you. Ever since I came to this town, I have felt that a community church was needed; but I did not have the opportunity, or possibly the courage, to launch such a project. I believe that you are right in demanding that our town rid itself of what has been called the scandal of Christianity. So I accept your challenge, and with Brother Lengren, will resign on condition that a community church be formed. I challenge you to make this not a whim of boys but a life-long passion, like that of William Lloyd Garrison!" Perhaps the proposal for a federated church, of

which there are now 50 in Massachusetts alone, was never before made in so dramatic a manner.

### Rhode Island Voted Dry

From the news columns and editorials of metropolitan dailies one might get the impression that Rhode Island and Massachusetts are opposed to the 18th amendment, and that the whole country is showing a reaction against it. But, as the smoke of the last surprising election clears away, some solid facts are standing out. In Rhode Island, the republican platform declared for the retention and enforcement of prohibition. The candidates, Judge Felix Hebert, a French Catholic, for senator; Lieut. Gov. Norman Stanley Case, a Baptist, for governor; and Charles P. Sisson, Quaker, for reelection as attorney-general, filed personal assurances with the Anti-saloon league in accordance with the platform. Senator Peter G. Gerry, democratic candidate for reelection, treasurer of the Al Smith campaign, fought his campaign on the same lines as Gov. Smith, emphasizing his own wetness and his opponent's dryness. His workers were at the door of every Roman Catholic church giving out his literature, while his opponent, Hebert, addressed the Anti-saloon league mass-meeting. Yet, though 325,000 of the 700,000 population are Roman Catholics, more than two-thirds of foreign parentage, and 98 per cent urban, the democratic presidential ticket carried the state by only 1,453, and all three republican state candidates were elected. Dr. R. P. Hutson, state superintendent, comments: "There is no spontaneous demand for wine and beer, save from professional politicians and professional society leaders. The masses of the people are so busy enjoying prosperity, with its automobiles, radios, and other multiplied comforts and luxuries, that they never think of liquor save as spurred by propaganda—which was exactly the line of Judge Hebert's campaign speeches. And the result proved the correctness of his diagnosis."

### A City Cherishes the Memory of Its Poet

Seldom has a poet been so tenderly and permanently loved and honored in his own city as Sam Walter Foss in Somerville, Mass., where he was librarian of the city library from 1898 till his death in 1911. His "House By the Side of the Road" was read by his daughter at the fiftieth anniversary of incorporation, in 1922, and printed in the proceedings. The finest modern parish house, that of the College Avenue Methodist church, has adopted that name. On April 3 a play with the same title, weaving many of his poems humorous and pathetic, into a melodramatic plot, written and conducted by local journalists, Mr. and Mrs. Wesley A.

(Continued on next page)

ture of 'stunting' about his appeal. His views may not have been acceptable to some, but even those who disagreed with him were constrained to admire and respect his courage, his sincerity, and his passionate love for our Lord."

#### Lutherans in South Africa

There are 4,818 Lutheran churches in South Africa, with 516,000 members, and served by 782 pastors.

#### Wesleyan to Have Gift Chair of Music

Wesleyan university is the recipient of a gift of \$100,000 from John Spencer Camp, of the class of '78, of Hartford, Conn., for the endowment of a chair of music. Mr. Camp is a Wesleyan trustee.

#### Chicago Baptist Ministers Discuss Divorce

At its first April meeting, held at Emmanuel Baptist church, the Baptist ministers' conference of Chicago considered the question, "What About Divorce?"

#### Centenary of Gen. William Booth Celebrated

The Salvation army all over the world celebrated the centenary of its founder, Gen. William Booth, April 10. In each of the 84 countries and colonies where the army operates special memorial services were held. Commander Evangeline Booth, daughter of the founder, spoke over WJZ, New York city, on "My Father."

#### NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

Maynard, was given in high school auditorium before a large popular audience. A "friend of man" by his simple, sheer plainness, transforms country bumpkin, bobo, and flapper, and thwarts smooth villains, singing "Trumpets" as the curtain falls. On March 28, Mrs. A. H. Weeks and the poet's daughter, Mary L. Foss, broadcast under the auspices of the Boston Professional Woman's club, an interpretation and readings from his poems.

#### Gipsy Smith Stirs Greater Boston

Seldom has an evangelist obtained a more genuine popular response than did Gipsy Smith in our city during the campaign which closed March 25. Thousands crowded into Tremont temple noons and evenings during the week. On Sundays, 22,000 filled the new North station auditorium, and sometimes, it is said, 8,000 were turned away. The daily papers, led by the Post, vied with each other in excellent reports. A positive, straight-forward, and tender gospel, of high moral standards and divine salvation, reached these thousands who attended and millions through newspapers and radio. The general effect is undeniably wholesome. The results in new conversions are not in proportion. The season's experience bears fruit in this suggestion: Let Gipsy Smith return and the Kernahan visitation follow, and not precede! Then the workers in each church would gather the harvest of this seed-sowing.

E. TALLMADGE ROOT.

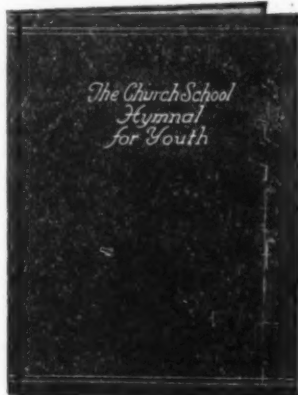
#### Death of Rev. J. R. Chaffee

Rev. John R. Chaffee, for more than 30 years a Methodist minister, and for several years before his death leader at Highland Union church, Lowell, Mass., died at the Lowell General hospital March

25, after a serious operation. Dr. Chaffee had his education in Boston university and its school of theology.

#### Dr. Sperry Lectures at Colgate-Rochester

Prof. Willard L. Sperry, dean of the



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theological seminary of Harvard, delivered the lectureship at Colgate-Rochester divinity school on the Ayer foundation April

## Special Correspondence from New York

New York City, April 4.

**E**ASTER sermons, taken from the haphazard newspaper reports, present the evolution of Christian thought on the resurrection in an interesting series. Thus some preachers are content to rehearse

**How Ministers  
Treat Easter**

the details of the gospel story with little interpretation. They present proofs as a basis of faith. For example, Frederick G. Morecombe, Woodhaven Congregational church: "Easter is a day of gladness, illuminated with hope especially to those who have buried their dead. Because he is risen, they too shall rise." Bishop Manning at the cathedral: "That the Lord raised him from the dead speaks not a speculation, or a theory or a doctrine but an event—an event which has produced greater effects and has affected the world more than any other in human history." Dr. Lester M. Conrow of Grace Reformed: "The Christian's hope is the joyful and confident expectation of eternal salvation based on the promises of Christ made sure by his resurrection from the dead." Dr. Durkee of Plymouth: "The proofs of Christ's resurrection are all recorded by St. Paul. He cites the fact of the death and resurrection of Jesus." Monsignor Belford: "Among all the miracles none equals in evidential power the resurrection, in that Christ chose and selected the resurrection as the proof which cannot be denied. Admit the death and resurrection and you must accept the virgin birth, the feeding of the multitude and the divine credentials of the church." Dr. Daniel A. Poling: "Judging from the facts of the time, Jesus Christ, his crucifixion and his resurrection are the greatest facts of history."

### Psychological Interpretations

Others to whom the psychological significance of a great human experience are manifest today, seek the living Christ within life, nurtured in each day's experience. Dr. Samuel M. Dorrance of St. Ann's Episcopal: "Whatever is obscure about the first Easter morning, the transformation of the disciples from beaten men into unbeatable men is plain. Therein we see the power of Christ's resurrection—a summons to lift glad faces toward the future. Only thus may life's experiences seem reasonable, just and kind, as we think of them as largely shaped so as to be an education for the life to come." Dr. Coffin: "This was the conclusive test. If the universe let Jesus and his enterprise pass into defeat and oblivion, obviously he was mistaken. But if, in this supreme venture, he was upheld; if in the world, his cause, for which he laid down his life, went on to victory, who will say that his interpretation of the universe is a delusion? Are we in harmony with him? Then the universe stands by our frail attempts and they are not in vain." John Walter Houck, Congregationalist: "The

8-10. This series of five lectures is the first on this foundation, which is established on a gift of \$25,000 by Mr. and

world is not dead. Spirit is more alive than matter, because it is the creative force of matter. Our world now has magnetic power. Eternal life starts here and now. Dr. Robert E. Speer: "The resurrection was an actual working principle in the lives of the early Christians, and it was one of the greatest things they had to talk about. Even the man who took the place of the apostle Judas had to bear witness to the truth of the resurrection principle. Dr. S. R. Mayer-Oakes, Unitarian: "Easter proclaims not the resurrection of Jesus but the immortality of that quality of character which persists in the pursuit of establishing a greater good for a greater number. This quality is the faith of the present, the hope of the future as it has been the blessing from the past."

### Interpreting Immortality

Some take such abstract themes as death and immortality as themes based upon the resurrection of life. Dr. Calman: "The marvel of man is not his immortality but the life within him which that immortality is a necessary quality." Dr. William Carter, Presbyterian: "There is the indefinite and indefinable view of immortality. There is an indefiniteness that is filled with haunting fear and dread and doubt. There is another, however, expectant, hopeful, longing. Its faith will not be bounded by any narrow horizon but launches out into the unknown to find a greater God, a greater heaven, a greater immortality than has ever yet been conceived." John Howard Lathrop, Unitarian: "It is worth while even without the logical proofs our intellect demands, to live on the great assumption that we shall not die, but live always. That is the same thing that is thrilling through the Christian world on Easter. Let us see what it can do as we struggle through the mystery of life."

### Easter and Jewish Thought

The rabbis who touched upon the theme pointed to its spiritual reality and, for Judaism, the emphasis upon rebirth. Rabbi Stephen S. Wise: "Christianity assents to the teaching of Judaism and Judaism assents to the teaching of Christianity. The difference is that Judaism believes man is immortal because he was created in the image of God, while Christianity believes man is immortal because of the miracle of Christ's resurrection nearly 1900 years ago." Rabbi Nathan Krass: "At the Easter season the Jews should have their own resurrection—a rebirth for the finest things in the faith of their fathers; while Christendom and even nature herself, in the spring, are celebrating rebirth and resurrection."

### Easter Brings The Church

Many stressed the mediation of the

(Continued on next page)

Willard W. Fry of Camden, N. J. in memory of Francis Wayland Fry, father Mrs. Fry. For a number of years be-

fore his death, Mr. Ayer was a trustee of the New York Baptist union for ministerial education, which controls the Col-

# NEW YORK CORRESPONDENCE

(Continued from preceding page)

church upon their hearers as the outgrowth of the definite spiritual apprehension of the living Christ. Dr. Roelf looks at St. Thomas: "Men may doubt the doubt the miraculous birth and the resurrection of our Lord, but in between these two events there remains the Man what he has done. These things cannot fail to grip us, no matter how little or how much faith the individual may have. The place of you who are here this morning have not crossed the threshold of a church since last Easter. But you are here today because of this faith in God." Bishop J. McConnell: "We cannot save the world by Sunday services. Our daily life must be made to bring a significance into the spiritual order. The question is not how much to adjust society so that we will have a more equitable distribution of wealth, although that may be considered desirable, but to make the understandable things means for knowing God. By that attitude of friendliness portrayed in the ministry of Christ shall the church keep throughout the ages its future as a body of believers assured. It is the strongest weapon of the church in capturing the world."

water and  
scepticism

Some, concerned over the intellectual unrest of the day, plead the claims of scientific methods of approach to religious thought. Dr. Fosdick: "It is true that we people everywhere losing faith in things that are no longer tenable. But liberation does not destroy faith. It helps people to find faith in things they can believe. It makes it possible for people not to lose faith. Eternal life, not bare immortality, is Christ's contribution to humanity. Immortality, without eternal life, is terrible and appalling." Dr. Erwin Fairley, Unitarian: "The church of the future will accept the conclusions of science. It will preserve a high moral ideal with a passionate devotion to righteousness."

tical  
culture

Social prophets there were who sought to seize its creative joy as the expression of justice in human relations and found peace, divorce, the family to be topics of appropriate choice. Dr. Felix Adler: "Religion can show its usefulness by leading mankind against the evil force of nature and of human nature. It is only because often we are blind to the spiritual side of the other person and judge him by the exterior mask that we have so many evil forces in human relations. It is this blindness that causes us to see only the superficial things in others. But religion provides the sharp eyes to see the spiritual side of human things." Mrs. Garlin Spencer of Columbia: "The life of the family must not be preserved at the expense of the individual. We have learned the humble attitude of learners in a world of difficulties. We are having

studies of child life as we never had before. The baby is the object of study today of the profoundest intellects in the world." Norman Thomas: "The idea of capitalists getting together and holding a meeting to discuss and devise means of abolishing war is absurd. The capitalistic system is war and so long as we have the capitalistic system we shall have war."

## Dedicate New Heavenly Rest

At Fifth avenue and Ninetieth street stands the new gothic stone edifice of the Church of the Heavenly Rest opened on Easter for its first service. It is one of the outstanding architectural achievements of the city and its capacity of 1070 was thronged. The opening service was marked by the presence of the rector, Dr. Henry Darlington; his father, the Rt. Rev. James Henry Darlington, bishop of Harrisburg; the Rev. Gilbert Darlington, treasurer of the American Bible society, and the Rev. Elliott Darlington of Columbia university, his brothers. The sermon was preached by Bishop Shipman.

ERNEST W. MANDEVILLE.

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CHARLES A. BEARD, Editor

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gate-Rochester school, and for two years before his death he was president of the board of trustees.

H. O. Breeden, Veteran Disciples Preacher, Retires

Rev. Harvey O. Breeden, after more

## Special Correspondence from the Southwest

Fort Worth, Texas, March 30.

THE past two weeks this correspondent has spent in Fort Worth. It has been my privilege to preach at Broadway, the leading Baptist church of the "Panther city," one of the highest in rank among

### Flourishing Churches in Booming City

Southern Baptists. Dr. Forrest Smith, who is president of the Baptist state executive board, has been the pastor for 15 years, and along with Dr. L. D. Anderson of the First Christian church, shares the honors of the longest pastoral term in the city. With the amazing growth of Fort Worth, 200,000 population, sustained mainly by the cattle, oil,

grain and cotton industries, the churches have kept equal pace. Among Baptist congregations with great buildings, Bible schools exceeding 1,000 in attendance, and 2,000 in church membership must be mentioned Broadway, Travis avenue, and College avenue, while a dozen or more others nearly measure up to this standard. Baptists have here their Southwestern theological seminary and Woman's training school, presided over by Dr. L. R. Scarborough, two schools which are next in size to their Southern seminary in Louisville, which claims to be the largest strictly theological seminary in the world.

### Methodists Show Prosperity

Methodists are doing a conspicuous work in Fort Worth. The president of the general ministerial association is Dr. Caspar Wright, pastor of the Central church, who has served as chairman of the united downtown noonday services held during the past two weeks. The First Methodist church has just sold its property in the heart of the business district for \$361,000, to which sum the members will add above \$600,000 for the erection of "a million-dollar cathedral" to be located on a commanding hill close in. The Methodists have recently raised the last \$500,000 for the completion of their \$2,000,000 hospital here, one of the largest in the state. Here also they have their Texas Woman's college, an institution of many buildings and 600 students.

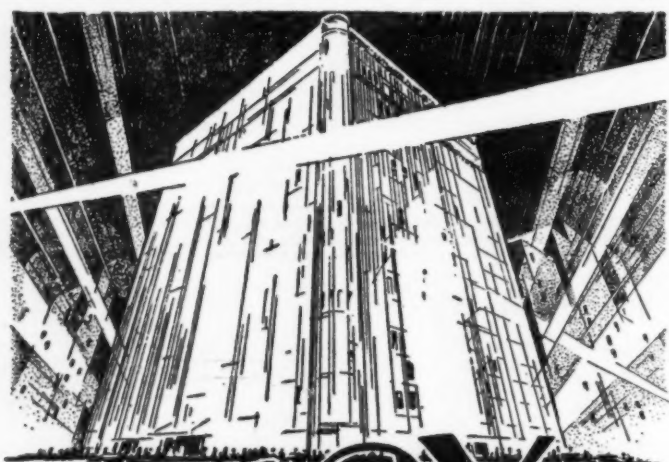
### Disciple University Thriving

The Disciples have done well with their churches. No doubt Texas Christian university, which has had a phenomenal growth, since its removal from Waco a score of years ago, has contributed much to the general good will enjoyed by these winning churches. With an enrolment exceeding 1,500 students and a dozen buildings adorning the beautiful campus which was presented by the city of Fort Worth, together with the gift of millions from the Burk Burnett estate, Texas Christian university has taken its place among the six or seven leading universities of Texas.

### Bits of Fort Worth Church Life

The Episcopalians with three strong churches come next in numbers and exert an influence in the city perhaps out of proportion to their numerical strength. . . . The Y. M. C. A., with Ralph Squires as general secretary, has an excellent building and is doing an especially notable work among boys, numbering in the Panther club several hundred youngsters whose wholesome social activities have attracted the interested attention of business men. . . . The Jewish rabbis are to hold a state conference here within the next few days, in which they will discuss religious questions of moment, several of them philosophical and social.

JOSEPH MARTIN DAWSON.



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... 51 years in the Disciples ministry, has retired from active service. He will still continue to preach. His last day in the ministry at First Christian church, Oak-

land, Cal., was marked by the dedication of the new building of that church, costing \$250,000. During his pastorates, among them being those at Terre Haute,

## Special Correspondence from Chicago

Chicago, April 8.

IT IS hard to believe that we shall no more see Gerald Birney Smith about the quadrangles of the University of Chicago. The news of his death came with shocking suddenness. Accompanied by

Gerald Birney Smith

was spending the Easter week's vacation driving through Kentucky and Ohio and, returning, was stricken with ptomaine poisoning at Dayton. Pleurisy developed, then pneumonia, and in three days from the onset of his illness he was gone. He was known through his books and articles to a very great number of readers, but it was only those who had the privilege of personal acquaintance who really know the man. The genial warmth of his personality, his great hearted friendliness, his keen sense of humor, balanced the brilliancy of his intellect and bound his students and friends to him in bonds of sincere and deep affection. In a tribute to him published in "The Maroon" Dean Shailer Mathews, his friend and colleague for nearly thirty years, said, "There are few men in America who have touched so many minds and in touching them have freed them from prejudice and bigotry without arousing scorn and cynicism. He was so essentially human that his religion could be tolerant. A godly life to him was a life of service to one's fellows in confidence that the universe produces moral ends as well as mechanical compounds. . . . He was more than he did and his influence will live on in hundreds of lives that he touched as a teacher and won as a friend. But all this does not quiet our sense of loss. There was only one Gerald Birney Smith." Mrs. Smith survives him, as does also a son, Cecil Michener, who was recently elected a member of the faculty of the divinity school. He will teach music, beginning with the summer quarter.

Salmon O. Levinson

honored Sinai congregation, of which Dr. Louis Mann is rabbi, honored Mr. Salmon O. Levinson, recently nominated by the Manchester Guardian for the Nobel peace prize, at a banquet attended by a thousand guests in the gold room of the Congress hotel on the evening of March 31. A dozen speakers, including Judge Florence Allen, Dr. C. C. Morrison, Harrison Brown, diplomat, of London, England, and Rabbi Mann, discussed the movement for the outlawry of war which Mr. Levinson initiated and which culminated in the Kellogg pact, and considered next steps. Scores of letters and telegrams from notable all over the world were received, among them one from Senator William E. Borah, of Idaho, in which the senator said: "Mr. Levinson, in what amounted to an inspiration, declared against force and against war, when the great war ended. It seemed like an idle dream then,

but within a few days the last of the fifteen great nations, signatories to the Kellogg treaty, will have given their solemn pledge never to seek settlement of international controversies through anything other than peaceful means. I venture the opinion that as time goes on more and more men and women will render thanks for Mr. Levinson's service. More and more they will recognize in his service one of those rare instances of self-surrender to a great cause."

Dean Brown's Annual Visit

Dr. Charles R. Brown, dean emeritus of Yale divinity school, is always kept busy on the occasion of his visits to Chicago. Last week he gave a series of lectures at Northwestern university on "The Life of Christ." Yesterday morning he was the preacher at the university religious service in the University of Chicago chapel, and in the evening he was the speaker at the Sunday Evening club in Orchestra hall. His Sunday evening topic was "What Does It Mean to be a Christian?"

Prof. Adolf Deissmann Visits Chicago

Prof. Deissmann is one of those rare souls who combine the finest scholarship in his field with important leadership in the practical Christian enterprise. As everyone knows, he takes a leading part in a number of great enterprises which co-operative Protestantism in Europe is learning to undertake and is involved in almost every piece of work which American and European Protestants are attempting to do together. He is a guest over the week end of the divinity school of the University of Chicago. On Saturday afternoon he spoke in Joseph Bond chapel at the meeting of the Chicago Society of Biblical Research; on Sunday afternoon he preached in the university chapel; and this afternoon at 4:30 he gives an illustrated lecture in Harper assembly hall on "The Excavations at Ephesus." The Sunday afternoon sermon was an earnest plea for the cultivation of a spirit and attitude which will make effective the reconciliation of the nations. One felt that the heart of the man was in the message.

And So Forth

Miss Jane Addams will be the chief speaker at a special program in recognition of the leadership of women at the University of Chicago chapel, Wednesday evening, April 10. The service will begin with a processional of some of Chicago's most distinguished women. . . . "The American Lutheran Church" will probably come into existence in 1930 as a result of a merger of the Iowa, Ohio and Buffalo Lutheran synods. Representatives of the three groups have been in session for three days at the Bismarck hotel and have

(Continued on next page)

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### Bishop McConnell Answers Prof. Harry Barnes

In a debate featured in the March number of Current History, Bishop F. J. McConnell gives reply to Prof. Harry Elmer Barnes, who contributed to the magazine an article on "Orthodox Belief Incompatible With Modern Science." Bishop McConnell took as his subject "The Basis of the Christian Belief in God." Prof. Barnes combatted the following "essential characteristics of the older religion": the reality and deity of the biblical God; the uniqueness and divinity of Jesus; the belief in immortality; the hope of finding an idea of God compatible with modern science. Bishop McConnell held that Prof. Barnes had set up a man of straw, inasmuch as progressive religious leaders today give full credit to science for everything it has done to help the cause of religion. Moreover, he is not deeply impressed with the manner in which the professor is staggered by the vastness of the universe: "As soon as

we reflect that all this greatness is mind's own discovery, that moment we confront again the primacy of man," Bishop McConnell pointed out. He taunted Prof. Barnes with being satisfied with his "bi-chemical" man, and remarks that "no matter how marvelous that electron's leap across from one orbit to another appears in the Barnes exposition, it cannot leap in such fashion as to make its leap a thought!"

### CHICAGO CORRESPONDENCE

(Continued from preceding page)

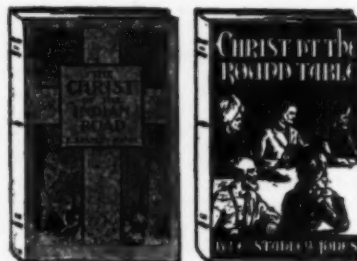
unanimously agreed upon a confessional basis and the necessary organizational arrangements. . . . A vacation school promotion conference is to be held April 13, 10-12 a. m. Professor W. C. Bower will give the keynote address. . . . The Pentecost hospital, the \$1,000,000 institution proposed principally, but not exclusively for Negroes, which will be erected under the sponsorship of George Cardinal Mundelein, received the earnest support of Negro civic leaders at a banquet held one evening last week at the Vincennes hotel. The colored civic clubs will endeavor to raise at least \$500,000 toward the project among the people of their own race. . . . About 350 ministers attended a special meeting held under the auspices of the Chicago church federation in the Chicago temple, April 3, to hear George E. Q. Johnson, district attorney of the United States government, speak on "The Enforcement of Law."

CHARLES T. HOLMAN.

### BOOKS RECEIVED

The Human Parson, by H. R. L. Sheppard. Mayhouse Pub. Co., \$1.00.  
Spiritual Direction, by T. W. Pym. Morehouse, \$2.00.  
Heroes of Peace, by Archer Wallace. Doubleday Doran, \$1.00.  
The Trail of Life in College, by Rufus M. Jones. Macmillan, \$1.75.  
The Religion of Love, by Alexander, Grand Duke of Russia. Translated by Jean S. Proctor. Century Co., \$2.00.  
Unravelling the Book of Books, by Ernest R. Trattner. Scribners, \$2.75.  
The Aims of Education and other Essays, by Alfred North Whitehead. Macmillan, \$2.50.  
Tolstoy and Nietzsche, by Helen E. Davis. New Republic Co., \$1.00.  
The Other Side of Main Street, by Wilder Buel. Longmans, \$2.00.  
The Work of Cram and Ferguson, Architects, including Work by Cram, Goodhue and Ferguson. Pencil Points Press, New York, \$25.00.  
The Gospel and its Tributaries, by Ernest Field. Lay Scott. Scribners, \$3.50.  
Christianity and Some Living Religions of the East, by Sidney Cave. Scribners, \$2.00.  
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We asked Christian Century readers to send in postcard votes on these questions:

1. What one book on God has helped you most?
2. What one book on Jesus?
3. What one book on the Bible?
4. On Prayer?
5. On Christianity and Other Religions?
6. On the Church?

Many votes have already been received. Here are some of them.

1. The Christian Doctrine of God, Clarke
2. The Jesus of History, Glover
3. The Bible and Its Nature, Dodd
4. The Meaning of Prayer, Fosdick
5. Christ at the Round Table, Jones
6. The Building of the Church, Jefferson

JESSE HALSBY, Cincinnati

1. The Christlike God, McConnell
2. Jesus in the Experience of Men, Glover
3. The Bible: Its Origin, Significance and Abiding Worth, Fosdick
4. The Meaning of Prayer, Fosdick
5. The World's Living Religions, Hume

JOHN W. WEISS, Ramsey, Pa.

1. Is God Limited? McConnell
2. The Master, Bowls
3. Modern Use of the Bible, Fosdick
4. Creative Prayer, Herman
5. Christ of the Indian Road, Jones

—BETULAN CLEAWATER (Director Relig. Education), Clearfield, Pa.

1. Reality, Streeter
2. The Master, Bowls
3. Modern Use of the Bible, Fosdick
4. Gospel of John, Robinson
5. The Honor of the Church, C. R. Brown

—A. E. FERR, Osage, Iowa

1. Reality, Streeter
3. Modern Use of the Bible, Fosdick

—DON M. CHASE, New York City

1. Religious Perplexities, Jacks
2. The Master, Bowls
3. Modern Use of the Bible, Fosdick
4. The Meaning of Prayer, Fosdick
5. Christ at the Round Table, Jones
6. The Church of the Spirit, Peabody

—WELLINGTON G. FIERCE, Long Beach, Cal.

1. The Christlike God, McConnell
2. The Jesus of History, Glover
3. The Modern Use of the Bible, Fosdick
4. The Wicket Gate, Kennedy
5. The Christ of the Indian Road, Jones

—CARL C. SEITZER, Los Angeles, Cal.

Other lists will be published later. Send your vote.

### Just Published—

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- |   |   |
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| The World Is Yours: <i>Willard L. Sperry</i>          | Does Righteousness Pay? <i>Hugh Black</i>         |
| Is It Wrong to Doubt? <i>George A. Bultrick</i>       | My Christ: <i>Joseph Fort Newton</i>              |
| The Mirage Becomes a Pool: <i>Henry Sloane Coffin</i> | Prophetic Leadership: <i>Francis J. McConnell</i> |
| The Influence of Atmosphere: <i>Charles W. Gilkey</i> | The River of Life: <i>Willard L. Sperry</i>       |
| The Great Divide: <i>Albert Parker Fitch</i>          | The Christian's Use of Money: <i>H. H. Tweedy</i> |
| The Spirit of Christ: <i>Edwin D. Mouson</i>          | The Demand for Reality: <i>Robert R. Wicks</i>    |

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My Belief in God, Ed. by *Joseph Fort Newton*, \$2.50  
The Idea of God, *Beckwith*, \$1.50  
Is God Limited? *McConnell*, \$2  
The Christlike God, *McConnell*, \$1.75  
The Great Partnership, *MacCallum*, \$2

#### JESUS

- The Master, *Bowls*, \$2.50  
Jesus on Social Institutions, *Mathews*, \$1.50  
The Religion of Jesus, *Randy*, \$2.50  
Jesus: Man of Genius, *Murry*, \$2.50  
Christ and Society, *Care*, \$2.00  
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- Life of Prayer in a World of Science, *Brown*, \$2.25  
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Which of these books have *inspired* you?  
What others have?



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